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Some Yangtse Ports and the Central Conference for China.

BY REV. M. C. WILCOX, PH.D.

ABOUT the middle of last October, soon after the close of the Foochow Conference, I was advised to take a few weeks' rest. So I decided to visit some part of China that I had not yet seen, and having bought a ticket to Hankow and return, set out on what proved a most interesting and pleasant trip, some impressions of which may, perhaps, be thought worth recording.

The first stage of the journey was by the s. s. *Hacan*, which, I was told, was "Li Hung-chang's yacht," when that great man—who finally sold his country to Russia—was in all his glory at Tientsin.

The trip up the Yangtse by the s. s. *Kutwo*—"Auspicious Harmony"—was delightful in every respect. We had with us, as far as Nanking, a party of English surveyors, whose errand was to locate the route of the railway between that city and Shanghai. The other passengers were Rev. L. H. Roots, of the American Episcopal Mission, at Hankow, and a French Roman Catholic Sister, who with her companion, a Chinese Sister, was en route for Nan-chang-fu.

A mile or more below Wuhu we passed near the hospital and residences of the Methodist Episcopal Mission. As I was unable to visit this place on my return trip, I will now mention that from Customs' officers, who came aboard our steamer, I heard excellent things concerning the far-reaching influence of this fine

hospital, which is in charge of Dr. E. H. Hart, a son of the veteran pioneer missionary, Rev. V. C. Hart, D.D., now on furlough.

A day later, about sunset, we halted at Wu-sueh, the scene of the riot in which Rev. W. Argent, a Wesleyan missionary, and Mr. Green, of the Imperial Customs, were killed June 5th, 1891, each at the age of twenty-nine.

Going on deck on the morning of October 24th I could see by the different smokes ahead that we were nearing Hankow with its Russian brick tea establishments, etc. Not long after I caught sight of one of the bridges of the Lu-han, or Peking-Hankow, railway. In a short time we were steaming along the newly-made bund, which forms the river boundary of the German, French and Russian concessions. Finally we anchored by a hulk within the limits of the British Concession.

Hankow, as is known to many, is situated on the northern side of the Yangtse at its junction with the Han river, across which is the city of Hanyang. On the south side of the Yangtse, just opposite from Hanyang, is Wuchang, the capital of Hupoh province. It is doubtless no exaggeration to say that these three cities command "the most extensive net work of river communication on the face of the globe." How much greater their means of communication will be when the railways to Peking and Canton are completed.

It did not take long to see—if one had not already known it—that Hankow is one of the greatest marts in the Far East and that it has a marvellous future. Someone has called it "the Chicago of China," but if it and its two neighbors ever unite under one municipal government, they could be appropriately likened to "Greater New York."

This, of course, is not the place to describe the cluster of cities at the mouth of the Han, nor can I now speak in detail of the mission work which I saw briefly, or of the missionaries which it was my great privilege to meet there and during my whole trip. But a few general observations may be in order.

The question of teaching the native Christians to sing even tolerably well is a discouraging one, but the singing of the surplined choir and of the congregation at the Episcopal Cathedral, Hankow, demonstrates that the Chinese—those at least who are not too old—can, by assiduous and long-continued training, be brought to a good degree of perfection in vocal music. The choir spoken of had been trained by Miss Carter. Later at Kiukiang and Chinkiang I found that Miss White, of the

Methodist Episcopal Mission had, by dint of effort, also attained excellent results in the same line, as is, of course, the case with workers in Fuhkien and elsewhere.

On the afternoon of the Sunday I was in Hankow I visited the leading church of the London Mission. A congregation of perhaps five hundred was present. Quite a number of candidates for church membership came forward one by one and were questioned by Rev. Dr. Griffith John as to their motives for taking this step, after which the congregation voted on the question of their reception. The Doctor and several native brethren also gave earnest addresses, some of which took certain delinquent members sharply to task for failing to contribute their share towards the support of the church. In the Yangtse Valley, as in most parts of Fuhkien, the matter of self-support is evidently lagging.

Judging from what I saw and heard, Hankow and all that region constitute a more difficult mission field than Fuhkien, and this characteristic seems more apparent the nearer one approaches Shanghai. The intense spirit of commercialism manifested everywhere up and down the great river is doubtless responsible for much of the sterility of that populous field in which so many consecrated workers are sowing "the precious seed;" but is not this state of things partly due to the fact that "The Model Settlement," like many other large sea-ports, is a great Upas tree? This city is the home of hundreds of noble Christian men and women, some of whom are engaged in business or in secular professions, others in mission work. But think of those others who have evidently left most of the Ten Commandments in Europe or America and whose daily lives seem to be as bad as those of a majority of the heathen. From such great sea-ports and commercial centres evil influences of a most pronounced type are constantly going forth. Even the Yangtse steamers—justly called "floating palaces"—are floating opium dens, in which most of the Chinese passengers seemed to be forever smoking away their money and their morals. Thus it has ever been and thus it ever will be while good and evil, light and darkness chase each other round this world of ours.

The schools and hospitals which I visited in Hankow, Hanyang and Wuchang are doing excellent work and cannot fail to prepare the minds of thousands for a favorable reception of the gospel message as it is proclaimed far and wide.

I will also mention the trip I made on the Lu-han Railway as far as trains were running regularly, i.e., 295 kilometres or about 185 miles, from Hankowville, the terminal station, near the Yangtse. I found this road well built and extensively patronized by the Chinese, at least. It is already proving very convenient for missionaries in Hupeh and Southern Honan. Most of the station masters, clerks, etc., are Foochow men, who learned French in the Arsenal school at Pagoda Anchorage. I was painfully impressed with the moral destitution of these men, who were earning good pay, but confessed that they had little left to show for it, on account of their propensity to gamble and indulge in other evil practices. Would that they had someone to tell them of better things!

Saying "good bye" to the many kind friends in Hankow and its neighboring cities, I reached Kiukiang for over Sunday. Mission work in this city has expanded a good deal since I last saw it, twenty years ago. A large congregation listened to a sermon by Rev. F. G. Henke in the forenoon and a still larger one listened to an address to the Epworth League in the evening. Full of pleasure and encouragement were my visits the next day at the William Nast College, in charge of Dr. C. F. Kupfer; at the Elizabeth Skelton Danforth Memorial Hospital, in charge of Dr. Mary Stone, a Chinese lady educated in America; and at the girls' boarding-school, of which Miss Gertrude Howe is, I believe, the Principal. My brief stay made it impossible to see the work of other missions at Kiukiang.

Hastening down the river by the first available steamer I reached Nanking in time for the Central Conference for China, which was held November 5th to 11th. This Conference is a delegated body which, according to the discipline of the Methodist Episcopal Church, "may take under its supervision the educational, publishing, and such other connectional interests and work as may be committed to it by the Annual Conferences and missions; but never in contravention of the Book of Discipline, or the orders of the General Conference". The Central Conference meets at least once in four years.

The Chinese ministry and laity are entitled to the same number of representatives as the foreigners, who had ten clerical and nine lay delegates present, though more were elected. Somewhat fewer Chinese delegates were in attendance. The Foochow and North China Conferences, the Hinghua Mission Conference and the Central China Mission were represented. The

West China Mission found it impracticable to send delegates this time, but a letter was received from Rev. Spencer Lewis, Superintendent of the last mission named, stating that despite the troublous times of 1900 and their own local Boxer movement, that Mission had enjoyed great prosperity during the last quadrennium ; the work being to a large extent self-supporting and self-propagating.

Bishop David H. Moore, D.D., was *ex officio* president until his departure for Chungking, the day before the Conference closed, when Rev. Wilbur C. Longden was chosen chairman.

I must pass over much of the business transacted, glancing at only a few of the more important items.

The report of the Committee on Education describes clearly the present situation in China, appeals for an increase of trained teachers to be sent out for educational work under Christian auspices, endorses the project of an educational exhibit at the World's Fair of 1904, emphasises the importance of well-managed day-schools, urges that as far as practicable "a Normal Department be established in each college where students can have a regular course of training for service in day-schools and other grades of teaching," and recommends that steps be taken "to bring our courses of study to the notice of the Chinese government with a view to securing recognition of our college diplomas."

Some items in the report of the Committee on Woman's Work will also be of general interest :—

It urges that all possible provision be made for orphan children as a matter of duty and in view of the lives of usefulness to which such children may be trained. Concerning industrial work the report says : "Great progress has been made in Foochow in instructing and providing work for widows and very poor women," about three hundred of whom are thus aided in and near that city. The work of Miss Adams in this connection is highly commended. The Committee urge that as fast as possible similar work be opened in other places.

The following quotations are also from this report : "Whereas, there is a greater demand than ever before for the study of English by Chinese of all classes, we recommend that this study be introduced into all our girls' boarding-schools." "We recommend that provision for the study of medicine by women be borne in mind in the establishing of medical colleges. We recommend the payment of a fee for

medical services by both Christians and heathen, except from the very poor." "We hereby emphasise the fact that the work of a missionary physician is first, last, and always evangelistic." "We recommend that as speedily as possible books be prepared and classes formed in every church, where the women can be taught to read. We recommend the preparation of books on the care and training of children, on the care of the home, on cleanliness and health; books for little children to read and for mothers to read to their children; easy helps to the study of the Bible and Sunday school papers." The Conference asked that Miss Gertrude Howe be set apart by the Woman's Society for this special literary work and to edit the woman's department in the Methodist *Forum*, etc.

On the question of a missionary Bishop the Committee on Memorials to the General Conference was divided and the report was followed by a very interesting discussion. Some urged that one of the missionaries now in China be elected a missionary Bishop for this field. Others favored a continuance of the present plan whereby one of the General Superintendents of the church should for the next quadrennium be assigned to China alone; whereas Bishop Moore has also had the oversight of this branch of the church in Japan and Korea, a task far too great for any man. The vote stood eighteen to seven in favor of the latter proposition.

Another subject that called forth some discussion was the memorial to divide the Methodist Missionary Society into a Home and Foreign Society, as is already the case with most denominations. A division of the Society would enable one secretary to give his entire time and attention to a study of the nature and needs of such great world-fields as China, India, Japan, etc., while another secretary could in like manner devote himself entirely to the frontier home-fields and other neglected communities of the United States. The vote on this question was not taken till near the close of the session, and after a number of delegates had returned home. It stood sixteen to two in favor of division. It is earnestly to be hoped that the General Conference to be held at Los Angeles, California, during next May, will grant both of these petitions.

Resolutions were adopted extending our hearty thanks to our hosts at Nanking for their cordial hospitality; expressing our "hearty appreciation of the brotherly and inspiring leadership of Bishop Moore during the present quadrennium," etc.

The invitation of the Foochow delegation to hold the next, or fourth, session of the Central Conference in that city in the autumn of 1907 was accepted by a unanimous vote.

I must not further prolong this article by saying anything about the mission work which I had the privilege of seeing at Nanking, Chinkiang and Yangchow, though much of it was deeply interesting and instructive.

Twenty Hints to Young Missionaries.*

Some Words of Parting Advice to a Band of Newly-appointed Missionaries.

BY REV. HENRY H. JESSUP, D.D.

For nearly fifty years a missionary in Syria.

WHEN Christ says, "Go into all the world and preach the Gospel," He also says, "Lo, I am with you always." Our Master calls us to tread no path that He has not Himself already trod or that He is not ready to tread with us. I gladly bear testimony to the fact that Jesus Christ our Lord is a faithful promiser. He *is* with us always, and He never will leave us.

1. Your success as missionaries will depend on your *likeness to Christ*. A Christ-like character is always lovable. Heathen, Mohammedans, and other non-Christian people know the difference between a Christ-like man and a selfish, haughty, unsympathizing man. If men love the messenger, they will learn to love the message. If a herald of the truth wishes to win men's minds, let him first win their hearts. The logic of controversial argument never convinced men half so much as the godly lives of Christian believers.

Rev. Simeon Howard Calhoun, for thirty years a missionary in Mount Lebanon, Syria, was called "The Saint of Lebanon." He gained such an influence over the warlike and haughty Druzes that, had he died in Syria, they would no doubt have made his grave a holy shrine of pilgrimage. In April, 1860, I was in his house when the dreadful war of that massacre summer began between Druzes and Moslems on the one side and Christians on the other. We had entered the church on Sunday morning,

* Extracts from a sermon and an address delivered in New York to the outgoing missionaries of the Presbyterian Church.

and I was reading the hymn "My Faith Looks Up to Thee" in Arabic, when a Druze shot a Christian in the street near by, and in a moment every person had left the church. The men of the village, Maronites, Greeks, Catholics, and Protestants, ran for their lives down over the cliffs and mountains six miles to the seashore, and then on to Beirut. Their wives ran home, and in a few minutes came in crowds to Mr. Calhoun's house, bringing their jewels and money; these they threw in bundles inside the door without marks or labels, not even asking for receipts. Three months later, after fifteen thousand Christians had been massacred in Damascus, Deir el Komr, Hasbeiya, and other towns, a French army came to Syria and marched into Lebanon. Then the Druzes in turn were terrified, and they also came in crowds to Mr. Calhoun's house, bringing their money and valuables to Mrs. Calhoun.

Last August, at the funeral of the Rev. William Bird, long the colleague missionary of Mr. Calhoun, the Druze begs and sheiks came in large numbers to attend the services in the church of Abeih. At the close, the leading Druze beg addressed the missionaries present, as follows:—

Sirs, Mr. Calhoun and Mr. Bird were our brothers and friends. They loved us, and we loved them. On behalf of the whole people of Lebanon, we entreat you to allow Mrs. Bird and her daughter Emily to remain here among us, for we need them, and Abeih would be orphaned without them.

Among the Druzes was one haughty warrior, Ali Beg Hamady, who took a regiment of rough-riders to the Crimean War in 1854. At the massacre of Deir el Komr, in June, 1860, when two thousand two hundred unarmed men were hewn in pieces, the house of Mr. Bird was spared, and a Druze guard was placed at the door. He had left two days before by order of the United States Consul, and thirty Protestant men had fled there for refuge. The next day the Druze begs of Abeih, nine miles away, took Mr. Calhoun and Mr. Bird to Deir el Komr to bring away these imprisoned Protestants. This they effected by the help of Ali Beg, climbing over piles of dead bodies to reach the door.

Twenty-five years later, in 1885, I called on Ali Beg in Baaklin. He was a tall, stately man, with a white turban, a long beard, and flowing robes. He received us with that beautiful courtesy for which the Druzes are so famous, and asked: "Do you know why Mr. Bird's house was not attacked during

the massacre of 1860? It was because of the character of Mr. Calhoun and Mr. Bird that I saved that house."

Years afterward a Druze called at my house in Beirut one day before sunset. He brought a message from Ali Beg, who was ill and wished to see me, and requested me to bring the New Testament. I hastened to the house, and found him lying on a bed on the floor, and bolstered up with cushions. Fixing his piercing eagle eye on me, he said: "I am a dying man. I honored and loved Mr. Calhoun and he loved the *Injil* (New Testament). Read to me the passages he loved." I read the sweetest of the gospel invitations and promises. He listened like one hungering and thirsting. "Read more and more. Is there pardon for a great, mighty, sinner like me?"

I was deeply affected, and asked him to pray to Christ for pardon and salvation. He repeated the prayer after me. After a long interview, I left the New Testament with him. The next morning, as I started to call on him again, I met his funeral procession in the street. Mr. Calhoun had been dead for nearly fifteen years, but I doubt not he welcomed to glory this aged man of war and blood, ransomed through their common Savior, Jesus Christ. The whole history of missions is full of instances of the melting and molding influence of a Christ-like life.

2. *Be courteous to all.* The Golden Rule is the key to true courtesy. Treat the people as you wish to be treated. A Christian should be a model of courtesy, as were Christ and St. Paul. The late Rev. Gerald F. Dale, Jr., was styled by Dr. A. A. Hodge, of Princeton, "The model scholar, the model Christian, and the model gentleman of Princeton." He won his way to the hearts of the townsmen and peasantry of Syria as he would have done to the polished people of his native Philadelphia. Be assured that no gifts, graces, or talents are superfluous on mission fields.

3. *Be willing to go where you are sent.* Neither the Board of Missions nor the mission to which you are going will be likely to designate you to a post where you cannot do good work for the Master. But be willing to go anywhere.

4. *Let us go in a tractable spirit,* ready to take advice and yield to the voice of a majority of our brethren. Dr. Rufus Anderson, of the American Board, told me, in 1857, that a young man once came to the missionary house in Boston as a candidate for the foreign mission field. Dr. Anderson invited him to walk with him to Roxbury and spend the night with him,

as he was accustomed to invite new candidates in order to satisfy himself with regard to their character. As they were walking, the young man suddenly said: "I prefer to walk on the right side." Dr. Anderson at once yielded the point, and soon inquired: "May I ask why you prefer to walk on the right side—are you deaf in one ear?" "No," said the young man; "but I prefer to walk on the right side, and *I always will* walk on the right side." That young man was *not* sent abroad. It was evident that a man who was bent on having his own way without giving reasons would be likely to make mischief, and *his* right side would be pretty sure to be the wrong side.

Some men can only work when alone. Let us rejoice to *work with others* and yield to others. One self-opinionated, arbitrary, wilful man may bring disaster upon a station. The majority should decide every question. Intractable men make trouble enough at home, yet in a Christian land they more quickly find their level under the tide of public opinion; but in a little organized, self-governing body in a distant corner of the earth such men work great mischief.

Let us also be ready to *do anything* in our power to help on the work—teach, preach, edit, translate, travel, build, or print.

5. Let us go forth as *hopeful labourers*. A class once graduated in Cambridge, consisting of three men—"a mystic, a skeptic, and a dyspeptic." The missionary work does not want pessimists who, like cuttlefish, darken all the waters around them with inky blackness. Mr. Moody said, at the meeting of the American Board in Madison, Wis., in 1894: "Pessimists have no place in the Christian pulpit. We want hopeful men." And we can say with equal truth, pessimists have no place in the foreign missionary work. We want hopeful men in this glorious aggressive warfare. There is quite enough to weigh you down without carrying lead in your hat.

CHRISTIAN COMMON SENSE.

6. Let us go with level-headed, *Christian common sense*. Nothing will supply the want of this. A misplaced and misnamed "missionary" in India once wrote home to his friends that he could get on well enough but for these miserable natives, who kept crowding into his house; but now he had a bulldog, and hoped to keep them off.

A missionary once sailed for the East from an American port. He had packed and marked all his boxes and shipped

them in advance of his own sailing. When half-way to his field he was attacked by a serious illness, which obliged him to return to his native land. As his boxes contained various articles for missionaries already on the field, he wrote to them the following lucid directions: "Observe, when you open the boxes, that No. 1 contains only my goods; No. 2, my goods and books for Mr. —; No. 3 is all for Mr. and Mrs. —; No. 4 is for Mr. — and Dr. —," and so on up to twenty boxes. Then he added a postscript as follows: "The boxes are not numbered."

Do not be carried away by visionary dreamers. Use wisdom, patience, and good sense in selecting a sight for the permanent mission station. Avoid low, malarial spots as well as inaccessible locations.

A few years ago a medical student in Toronto wrote to me, inquiring about Jericho as a proper site for a medical mission. A certain Dr. — proposed to send out twenty-five medical missionaries to Jericho, promising to pay their expenses and guarantee them an income from the natives of \$25 a week and great opportunities for doing good. The writer said that his father doubted the soundness of the enterprise, and wished my opinion of the scheme. I wrote him somewhat as follows:—

I have been to Jericho, and know all about its surroundings.

Jericho is the *lowest* spot on the earth's surface, geographically, intellectually, and morally.

It is the hottest place, being one thousand three hundred feet below the sea-level, and uninhabitable for white men six months in the year.

The inhabitants number from one hundred to two hundred, and are half-naked, savage Arabs, who make a living by highway robbery and by dancing around the tents of travelers for *bakhshish*.

The inhabitants north of them, in the Jordan valley, are not inferior to them in degradation and thievery, being all predatory Bedouin.

The inhabitants of Moab, on the east, and the swampy plain south of the Dead Sea, even surpass other Bedouin in poverty, robbery, and wretchedness.

As to the proposed doctors supporting themselves from fees from the people, it is not probable that the entire population of Jericho could raise \$5 in cash any month in the year.

It is usual to send missionaries to places where there are men, not to a howling wilderness.

If you and your companions come, I would recommend that you bring pine boards enough to make coffins for all, as you would probably all die within a year, and not a foot of lumber could be found within ten miles of Jericho.

7. Again, as you enter on your work, *begin humbly*. The message you bring is Divine, but the messenger is human. You are stranger in a strange land. You cannot speak a word of the language. The people think that because you do not know their language you do not know anything. They pity you, and perhaps despise you. You will be wise if you gracefully accept the situation and take the attitude of a learner, not only in language, but in social customs, business relations, and even in regard to their religion.

The three years spent in language study will be no loss. If you could plunge into your work on your first arrival, knowing the language, but knowing nothing of the habits, prejudices, customs, courtesies, proprieties, religions, tenets, superstitions, and national tastes of the peoples, you would make more enemies in a month than you could unmake in years. Your blunders would be associated with you in the minds of the people, and they would give you a nickname which you could not shake off. A stranger in any land needs to walk cautiously, especially if he comes as an avowed reformer. Study the national customs while you study the language, and remember what you learn. A few colossal blunders will promote your growth in humility. It would be of more value to you to hear their remarks about *you* than for them to understand your remarks about them. It takes men of different nationalities a long time to understand each others' tastes, customs, and virtues.

8. Let us perfect ourselves in the *native languages*, and not trust to an interpreter in preaching. Dr. Wolff traveled in the East some eighty years ago, and on reaching Tripoli, in Syria, he employed one Abdullah Yanni to act as interpreter. One morning he said: "Abdullah, I am going to the bazaars to preach to the Moslems." Abdullah said: "I beg you not to go, for they will mob us." But the doctor insisted, and Abdullah himself told me of the incident in 1858. He said:

"We walked around to the bazaars, and Dr. Wolff mounted a stone platform and said: 'My friends, I have come to preach to you the gospel of Christ. He that believeth shall be saved, and he that believeth not shall be condemned.' I translated as follows: 'The Khowaia says that he loves you very much, and that the English and the Moslems are *jowa sowa*' (all alike). Whereupon the Moslems applauded, and Wolff thought he had made a deep impression."

I said to Abdullah : "How could you deceive a good man in that way?" He replied : "What could I do? Had I translated literally we should have been killed; and Wolff may have been prepared to die, but I was not."

In learning the language, aim to read, speak, and write it. I have known many missionaries who read the language and preach in it, but who could not write a letter in the vernacular, and had always to employ a scribe to write their Arabic letters. This is a bondage and an embarrassment which you should avoid. Be sure to master the language, or it will master you.

9. *Identify yourself with the people* as far as possible. You cannot well imitate the dress of African savages, or eat the food of Bedouin Arabs, but you can become one of them in the higher and nobler features of sympathy and service, of helpfulness and brotherly counsel. Avoid disparaging remarks about them as contrasted with your own people and country. In matters of morals and sanitary rules be firm, but in things unimportant be charitable and kind.

10. *Avoid partiality* and favoritism in dealing with people, whether in the parish, the church, or the school. Treat all alike with uniform kindness and courtesy. Some are more lovable and attractive than others, but do not please yourself, for even Christ pleased not Himself. In teaching the young you will be sorely tempted to show partiality to the bright, docile, and studious. But keep your head level. You belong to them all, and they all alike have a right to your love and care.

11. *Music is a power for good.* If you are fond of vocal or instrumental music, you have a gift which ought to be used with great effect. If the people find it difficult to learn our Western music, then learn their tunes and adapt them to Christian hymns. I heard a missionary say in 1856 that "The stately Arabic could not be brought down to the level of a Sunday-school hymn." But it has been brought down and yet is still pure Arabic, and thousands of children are singing children's hymns in Arabic all over the land.

PHYSICAL HEALTH.

12. *Care for your bodily health.* You would be surprised to read a catalogue of the missionaries who have broken down prematurely through want of care or ignorance of the laws of health. It has been said that "the best thing for the inside of a man is the outside of a horse." You must take proper and

regular exercise. It is your duty to live as long as you can. Your years of preparation, outfit, and initiation into the field have been expensive to you and to the church. Care, then, for your bodily health, and avail yourself of such personal comforts as really contribute to your welfare and the success of your work. I have known men come to Syria determined to "endure hardness" by walking unprotected in the sun; but the hardness was of their own making, and they succumbed to it and died. Such a death is suicide, not martyrdom.

Vary your employments. If you have a mechanical bent, get carpenter's tools and use them. If you are fond of botany, geology, entomology, or zoology, develop this Heaven-implemented taste. You will see new plants and flowers, strange birds and animals, curious land snails, and grotesque and brilliant colored fishes. The study and collection of these will refresh your mind, give pure and wholesome recreation, and help you in directing the apathetic minds of the people to habits of observation and of admiration of the wonderful wisdom of God. This will also enable you to devote the spare intervals of travel and monotonous itinerating to profitable, wide-awake, and inspiring, and yet restful, mental exercise. Of course it goes without saying that such recreations should not become exacting or engross too much of one's attention.

Canon Ball, of Calcutta, in a recent address to new missionaries, gave some excellent advice: "A young man should not be nervous about his health. Some are constantly resorting to their medicine-chests and frequently taking their temperature." Dr. Bethune, in an address before Yale Phi Beta Kappa, in 1849, on the premature death of literary men, said: "The world says, 'Died of too much study'; but the truth is, died of too much meat and too little exercise." Prevention is better than cure. Adapt your diet to the climate. Beer and beef have covered India with British graves.

13. As we value our usefulness, let us *keep out of politics*. Some men are born statesmen or politicians, and are tempted to meddle with political affairs. This is not our business. We may live under a despotism, as Paul lived under Nero, but our business is spiritual—Christ's Kingdom is not of this world. It is neither wise nor safe for a missionary to meddle with the local politics of the land he has adopted. You may enter an orchard and overturn the beehives—this would be easy—but I could guarantee that you would not do it a second time.

Missionaries who rush into politics generally rush out again, and stay out. He enjoys the protection of his own flag, and at times, when he sees natives oppressed and unable to secure justice, he is tempted to interfere in their behalf. But it is not wise. It was the bane of the missionary work in Syria, in the early years of the mission, that the Syrians thought that becoming Protestants would secure them English or American consular protection. Many "false brethren" in this way professed Protestantism, expecting the missionary or foreign consul to defend their law cases, right or wrong. This misconception is now passing away. It should never have existed. Let the local civil authorities understand that Protestant Christians are as amenable to the laws of their own land as are others, and that no missionary will ever even speak in behalf of a convert unless he is sure the convert is right, that justice has miscarried, and that he needs sympathy and help. Above all, do not attempt to browbeat the officials or carry a case by foreign influence. The Jesuits interfere in courts, and intrigue to get foreign influence for their converts, right or wrong.

Always pray for the "powers that be." Teach the people loyalty to their sovereign. Teach them to speak the truth, and avoid litigation if possible. Local officials often stand in terror of foreigners, and will pervert justice to please them; but never use your influence or prestige simply to gain power. Let the officials know that you are a man of peace and of inflexible integrity, and that you have respect for law. If Christians are so persecuted or defrauded that you are obliged to interfere, do it by private interviews with the local officials and in the most respectful manner, showing confidence in his sense of justice and right. But never use threats of a foreign flag or battleship. Christ lived under Cæsar and Paul under Nero, and yet both taught obedience to Cæsar. Your converts can hardly have as cruel a ruler as Nero. Let them be patient and loyal, and you should be their example.

14. *Remember the devil.* Satan will gladly assure you that a missionary is all right. Perhaps he has stirred up your admiring friends and relatives to flatter you because of your great piety and devotion in going abroad. Doctor Post, of the Beirut College, asked a stone-mason if in taking a contract for erecting a stone building he would agree to lay up the walls for so much a square yard, and furnish labor, stone, sand, and lime? He replied: "All but the lime; you must furnish that, or the

full quantity may not get into the mortar." The doctor asked: "Why, are you not honest." "Yes," said he, "I'm honest; but, then, *Sabhan Allah, es Sheitan moujood*" (Praise to God, there is a devil). It will not do to imagine that this "roaring lion" has lost either his teeth, his claws, or his brains!

SPIRITUAL LIFE.

15. *As to Bible study and your own spiritual life.* The two go together. You must know the Bible, digest it, and assimilate it. Study it to use in preaching, but study it more to use in practising in your own life and experience. You will have to study the Scriptures in a new language, and this will be a great advantage. Old truths will appear in new lights. Familiar texts will have new meaning when rendered in the idioms of another tongue.

Your Bible study must be done systematically. During the summer season in Syria, when teaching theology every forenoon in a Lebanon village half an hour distant, I have risen with the sun every morning, and spent two hours in Bible study and classroom preparation before the family breakfast. How sweet and refreshing these quiet morning hours, when one can commune with God before the active duties of the day begin! Saturate your mind and thoughts with the Bible. Commit to memory all the choice gospel texts and passages in the language of the people, and thus arm yourself with the panoply of God's truth at the very outset. Remember that your office and work will not sanctify you. They may blind your eyes, and even hinder your spiritual growth by leading you to neglect Bible study and prayer. Those who compare themselves with others are "not wise." Compare yourselves with Christ, our only model, and this will keep you humble.

16. It is well to *keep in touch with the home churches.* Write down your first impressions and send them to your pastor and church at home. While you are studying the language, and not yet able to do much, you can write of what others have done and what needs to be done. You can describe scenery, manners, customs, products, and the occupations of the people. Some one has said that every educated man must sooner or later write a book. Alas! that it should be so. But if you do write a book, wait until you have been at least ten or fifteen years in the service, and then be sure that you have something to say that is worth saying, and that you know how to say it.

17. *Hold on.* Doctor Van Dyck was once asked : "What is the most important qualification of a missionary ?" He said : "Do one thing and stick to it." Regard your work as a life-work. The successful men are those who begin right and persevere. You may have offers from home churches, or professors' chairs, or diplomatic office, or lucrative commercial posts, but "set your face steadfastly" forward. Let it be understood that nothing but the hand of God can separate you from the work. It is a life enlistment. Trials and bereavements may come ; they will come. But let them fit you the better for more sanctified and holier service, and not frighten you away from your post. I know of a missionary who was invited to a theological professorship at home after being less than two years in the field. They said to him : "We want a man of a genuine missionary spirit in this seminary." He replied : "I could not open my mouth on missions if I took this post ; for when I would say to the students, 'You ought to go abroad,' they would say, 'Why didn't *you* go ?' I would reply, 'I did go.' 'Then why did you return ?' 'To take this professorship.' 'Very well, we'll stay and take professorships without all that expense to the churches !'" No man should leave the missionary work unless driven out of it by the clear indications of God's Providence.

When your mind is fixed you will be happier. Now you can say : This is to be my country and my people ; here will I live and die, and all I am and have shall be devoted to their interests.

18. Let us *love the people* as we have never done before, not shrinking from the lowly and degraded. The unevangelized nations are not all besotted and repulsive in their habits, but there are tribes of half-naked, filthy, and imbruted children of Nature from whom a civilized man involuntarily shrinks. Yet they are men for whom Christ died. Can you go and live among such men and women ? Do you say, I am not called to such a degradation ; this is too great a sacrifice, too exacting a condescension ? Think what Christ has done for you !

In the year 1854, when a theological student in New York, I attended the ordination of a young missionary just setting out for Africa. The charge was given by Rev. Dr. William Goodell, of Constantinople, who said : "When your whole nature revolts from contact with degraded and naked savages, and you feel that you cannot bear to associate with them, remember what a

demand you make every day when you ask the pure and sinless Spirit of the eternal God to come, not to sojourn, but to *abide* in your vile, sinful heart!"

19. Let us preach the "old, old story." No better can ever be devised.

20. Finally, let us *have strong faith in God*. In the lonely hours when, without society, surrounded by the surging mass of heathen, despised, misunderstood, hated, deceived, imposed upon, then hold on to Christ. Think of His patience, His toils, His prayers, His faith, and His quenchless love!

The Eight Diagrams of Fuh Hsi.

BY REV. J. H. JUDSON.

DURING the spring term a course of popular lectures was delivered in connection with the Hangchow Presbyterian College. One of the lectures was given by the native head teacher on the Pah Kwa (八卦). Thinking it may be interesting to the readers of the RECORDER to see in what high estimation this mysterious figure is held by a native Christian scholar, I herewith send an epitome of his lecture, accompanied with drawings.

The Pah Kwa is the very oldest thing that has been preserved from ancient times, being coeval with China's earliest history. It is universally believed to have been made by Fuh Hsi (伏羲), who is considered the most intelligent man of antiquity. There is only one book which treats exclusively of the Pah Kwa, namely, the Yih King (易經). According to this book, in discussing the method of building up the Pah Kwa, one must begin with the diagram of the T'ai Kih (太極). T'ai Kih was generated from Wu Kih (無極), which is entirely without form, as heaven and earth were before their separation. T'ai Kih then is the starting point of all things, which in the diagram is represented by a dot.

Later on, from the T'ai Kih was generated the two I (儀), which are distinguished from each other by calling them Yin (陰) and Yang (陽). The Yang I (陽儀) is represented by a long horizontal line, while the Yin I (陰儀) is represented by a long line divided into equal parts. Again, from the two I are generated the four Siang (像), which are called the T'ai-yang (太陽),

太極圖

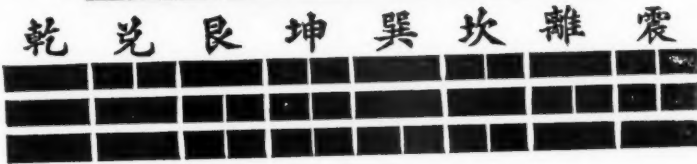


陽儀 陰儀

兩儀

太陽 太陰 少陽 少陰

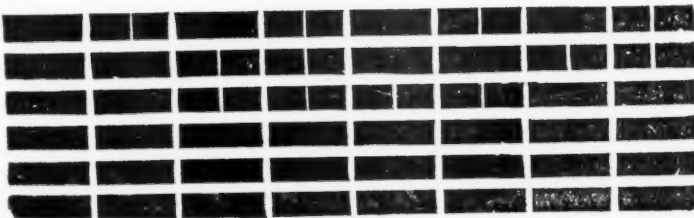
四象



八卦圖



此六十四卦以乾為主



T'ai-yin (太陰), Shao-yang (少陽) and Shao-yin (少陰). These are formed by combining the two, placing each one over itself and also over the other I.

Still again, from the four Siang are generated the eight diagrams, to which are given names as follows:—

Ch'ien (乾) heaven, Kun (坤) earth, Kan (坎) water, Li (離) fire, Tui (兌) moisture, Sun (巽) wind, Chen (震) thunder, Ken (艮) hill. These are formed by combinations of the four Siang in a manner similar to the formation of the four Dziang from the two I. To these eight diagrams have also been applied the eight cardinal points of the compass and thus their locations are fixed in forming the final and complete diagram.

During the Chou (周) dynasty Wen Wang (文王) and Chou Kung (周公) took the eight original diagrams, and by a similar method of combination, formed sixty-four diagrams. We give drawings of only eight of them, which are formed from the Kun (坤) diagram. In the Yih King different combinations are taken, their principles sought out, and exhortations founded upon them, persuading men to cultivate virtue and teaching them to follow good and flee from evil fortune.

Confucius also made research into the principles of these diagrams. The sad part is that they all speak of it as discussing principles, and yet they constantly speak of destiny, which is an innovation upon the original idea of the Pah Kwa, where principles are emphasized, and little is said about destiny. The Pah Kwa, though it has been by men of latter times carried over into the realm of destiny, was at the time of its origin only a small clever thing, and the ancients thus regarding it, obtained its proper uses. It has two uses: one mathematical and one chirographical. According to tradition, in Hwang Ti's (黃帝) time, Li Sheu (隸首) was commissioned to invent a system of calculation. He seeing the plan of the Pah Kwa, thereupon constructed his system of numbers. The system of construction from the Pah Kwa was in general by taking odd and even numbers and building them up. Li Sheu did not consider one to be the beginning of numbers. He took two to be the first of even numbers, and three the first of the odd, because one added to one gives the even number two, and one taken from one is nothing.

One multiplied by or divided by one in each case gives one. Hence from two and three he developed a system of numbers. The abacus, the principles of the right angle triangle, and also

the methods of involution and evolution, all originated in the Pah Kwa. In algebra there is a quick method of involution and evolution, which is claimed by Western scholars to have been invented by Newton. But the ancients evolved it from the Pah Kwa long before, though it does not equal Newton's for clearness. Furthermore, the method of fixing the intercalary month had its origin in the numbers of the Pah Kwa.

The ancients also made use of it for astronomical measurements, and were able to draw the constellation of the Big Dipper.

To sum up it may be said that the Pah Kwa is the father of mathematics.

Moreover, the Pah Kwa is also the father of writing. Look at the forms of Chinese characters, and certainly they resemble the Pah Kwa, which is made up of one long and two short straight lines. In writing Chinese characters, they also are composed of long and short horizontal strokes. In early antiquity, before writing existed, there was the method of joining strings, that is, taking several long and short strings and placing them either vertically, horizontally or obliquely, upon each other to form all sorts of figures. This method being too laborious, and mistakes easily made, could not be permanently used. Hence, during the reign of Hwang Ti (黃帝) Ts'ang Kih (蒼頡) originated writing from the forms of the Pah Kwa. The three long and the three divided lines of the figure, some say, were the ancient characters for heaven and earth. If one will look at the two diagrams K'an (坎) and Li (離), the signs for water and fire, a resemblance will be recognized. Moreover, the principle of character-making is evolved from the Pah Kwa. If one will investigate closely these diagrams, there are at the most only three horizontal strokes. Write the characters for one, two and three. The character for three has three horizontal strokes, but the character for four has not four such strokes, not because it would be too large, or ugly looking, but because of the principle of the Pah Kwa, which has at most three horizontal lines. No matter what character one may take, divide it up into parts corresponding to letters and no one letter will be composed of more than three horizontal lines. One cannot be found having four lines used as a single letter. This goes to show that the characters of the present time, originated in, and were made from the style of writing the Pah Kwa. We have said that the Pah Kwa was made by Fuh Hsi. Chinese scholars hold firmly

this belief, but it is also held by some that it did not come from China, but has been handed down from Noah. After our first ancestors sinned, all men became evil. God destroyed the world, but spared Noah's family of eight in the ark. Consequently the whole human race came from his descendants. Hence the Chinese character for boat is made up of the three characters for eight, mouth and boat. Fearing that it would be forgotten, Noah purposely made this figure of the Pah Kwa to inform the later generations. Noah's family of eight persons consisted of four males and four females—Noah and his wife, three sons and their wives. The resemblance which they bear to the Pah Kwa is shown by the following quotation from the Yih King. Ch'ien (乾) is father and Kun (坤) is mother; Chen (震) is the first male, and is called the eldest son; Sun (巽) is the first female, and is called the eldest daughter; K'an (坎) is the second male, and is called the second son; Li (離) is the second female, and is called the second daughter; Ken (艮) is the third male, and is called the youngest son; Tui (兌) is the third female, and is called the youngest daughter.

The flood of Noah's time was about 4600 years ago. The names of his three sons were Shem, Ham, and Japhet. The Chinese are the descendants of Shem. Moving to the east they crossed the Kwun Lun (崑崙) mountains and spread over Tibet and along the course of the Yellow River. Hence Western scholars all believe that the Chinese came from the West. It is known that in Fuh Hsi's time a large mass of people came from that direction and lived in Tibet and north-west China. Consequently the diagram of Fuh Hsi may have been obtained from Noah's descendants.

Again, three hundred or four hundred years after the flood large nations sprung up. Conspicuous among them were Egypt, Assyria and Babylon.

Besides the hieroglyphics of Egypt, there was the cuneiform writing of Assyria and Babylon which bears a similarity to the forms of the Pah Kwa. Therefore considering the forms of the characters of each nation, whether they are like the picture writing of China, or like the eight diagrams, it may be known that the different races of mankind had their beginning in a common origin. Hence it is that China has this Pah Kwa, and it may be that God purposely caused it and also the Yih King to be preserved, that those coming after might know that China and nations foreign to her, each came from one common source.

Morrison, Milne and Medhurst.

Three Pioneers of Protestant Missions to China.

BY REV. E. BOX.

IN a short paper like this I can only draw the outlines and give briefly the main features of these three great and good men and the work they accomplished. I want also, from a study of these beginnings of Protestant missionary efforts in China, to discover what were the chief motives that impelled these pioneers to enter upon this great work and the main principles that guided them in the prosecution of it.

Let us first briefly glance at the condition of the country that was awaiting their labours, especially in its relation to the propagation of Christian truth.

As early as A.D. 505 Christianity in its Nestorian form appears to have penetrated China from the West. In 1280, when the Mongol princes ascended the throne of China, they afforded toleration to all religions, and the Nestorians were enabled to establish a flourishing church in North China. They continued to exist till the beginning of the fifteenth century, but soon after seem to have gradually disappeared. The Latin form of Christianity was first introduced to China by John of Corvino in 1292, who travelled overland from India in a caravan, and being well received by Kublai Khan, the first Emperor of the Mongol dynasty, commenced to build up a church. Medhurst says: "Both the Nestorian and the Latin Christians had a fine opportunity of propagating their religion in Eastern Asia, but quarreling among themselves, they hindered each other's success, and towards the close of the fourteenth century the Mahomedans, gaining the ascendancy, drove the Christians from those regions." Next comes Xavier on the scene, from India, nearly two centuries later, following in the wake of the Portuguese, who had made their way to the Far East by the Cape of Good Hope.

A great change had by this time taken place in the attitude of the Chinese government to the settlement of foreigners in their country. They had heard of the conquests of the Spanish and Portuguese and were exceedingly suspicious of strangers coming to their land. Laws were passed, threatening the severest punishment on any aiding foreigners to enter the country, or helping them to acquire the language. Hitherto

a natural wall of desert, mountain, and sea had protected them from encroachment; now that one of these—the sea—had been penetrated, they attempted by rigorously enforced laws to create a new wall of protection by fostering the spirit of hostility to all foreigners.

Here surely we have the key to much of the strife and ill-will of later years. The hostility to “strangers from afar” has been, I believe, all along alien to the Chinese nature, something artificial and superimposed, and not a survival of the natural savage instinct. Its parallel may be found in the exclusion legislation of Australia, the United States, and Canada, in that it has its origin, not in the hearts of the people but in the minds of the diplomatists. Thus then when Xavier endeavoured to recommence missionary work in China in 1552 he found the door closed against him and over it the words “Death to all who enter here.” Though Xavier knew it was courting imprisonment or death to enter the country, and though his own countrymen were bitterly opposed to his actions, he fearlessly landed one night on the Island of St. John’s, thirty miles S. W. of Macao. Worn out, however, by his labours, and the difficulties he had had to contend with, he was not permitted to do more than land and die on the shore where his tomb still remains with the inscription:—

“Ascended to Glory A.D. 1553.”

Following this incident come the thirty tedious years of waiting of *Valignani* at Macao who, casting “many a longing look toward the Celestial Empire, would cry out in the fervency of his desire, “Oh, rock! rock! when wilt thou open?”

In 1582 *Matteo Ricci*, the real founder of Roman Catholic missions in China, began his work. He too found that there was no open door, but unlike *Valignani*, he was not the man to sit down waiting for the closed door to open. He discovered that there were two keys that fitted the lock. One was the desire for gain leading the Chinese to seek for commercial intercourse with the strangers they feared, the other was the desire of the scholar and official class for knowledge.

Using the first key Ricci and his colleague made themselves acquainted with the language and became the recognised interpreters between the Chinese and Portuguese, and in this capacity were allowed to settle in Canton.

Using the second, Ricci won a place of respect for himself in official circles, and, first in the provincial capitals of Kwan-

tung and Kiangsu, and then in the court of the Emperor himself in Peking, he gained a respectful hearing as a wise philosopher who by his stores of knowledge could be of service to them.

Reaching the capital in 1601 *Ricci*, as we have seen, secured a place at court and made many converts from both high and low.

During the seventeenth century, under the last kings of the Mings and the first of the Tsings, the Catholics made great headway, and there appeared every chance of their successfully winning China to the Roman Catholic faith.

The disputes, however, between the Jesuits on one side and the Dominican and Franciscans on the other (i.) as to the right term for "God," the former using 上帝 and the latter 天, and (ii.) as to whether the ceremonies performed at the tombs of ancestors and in honour of Confucius were civil or religious rites: these disputes practically wrecked the prospects of the mission, as the will of the Emperor and that of the Pope came into conflict. Much of the numerical success of the Catholics up to this time was due to the position Ricci and the Jesuits took in regard to the observance of certain native rites and ceremonies. There seems to be no question that Ricci and his colleagues were far too lax in this direction. One of his co-religionists has written of him as follows: "Being more of a politician than a theologian, he discovered the secret of remaining in China. The kings found in him a man full of complaisance, the pagans a minister who accommodated himself to their superstitions."

He even allowed Christians to assist in the rites connected with the worship of idols, provided they mentally worshipped a cross previously secreted in some part of the temple. He also withheld the Bible from his converts. Now that the Imperial patronage was removed, the native converts and foreign priests suffered much persecution for the next hundred years, 1700-1800, a great many converts recanting. In 1706 and 1720, by edicts of the Emperor, it was determined that "as the papal decrees were contrary to the usages of the empire the Christian religion could not subsist there."

Some of the priests remained secretly hidden and others made their way in by stealth, but from time to time they were caught and put to the torture, banished, and in some cases put to death. Hundreds of churches were destroyed, property confiscated and the native Christians subjected to severe persecution.

It was at this period when, after nearly twelve centuries of endeavour on the part of the Nestorians and Roman Catholics to

convert China to the Christian faith and their earnest and persistent efforts seemed to have ended in defeat, that a mighty stirring of the missionary spirit in Protestant countries was taking place, a movement the far reaching effects of which were soon to extend to the shores of China and ultimately to penetrate to every corner of the land. Not only was the Church of Christ being prepared, through its newly found missionary organizations, for this work, but the men also—Carey and Marshman for India, Morrison and Bridgman for China.

Robert Morrison, the pioneer of Protestant missionary work in China, was born at Morpeth in the county of Northumberland, January 5th, 1782; his parents removing soon after to Newcastle, where Robert spent the early years of his life. He was the youngest of eight children; his father being Scotch and his mother English. He had the blessing of being brought up in a godly home. Both parents were earnest Christians, who trained up their children in the fear of God. At an early age he was apprenticed to his father and learnt the trade of a last and boot-tree maker; his industry in his business being very commendable. At the age of sixteen he became the subject of that great change which the Saviour describes as the new birth and pronounces essential to admission into the kingdom of heaven.

Let us hear his own account of his conversion: "At this time I was much awakened to a sense of sin, though I cannot recollect any particular circumstance which led to it unless it was that at that time I grew somewhat loose and profane, and more than once being drawn aside by wicked company (even at that early time of life) I became intoxicated. Reflection upon my condition became a source of much uneasiness to me, and I was brought to a serious concern about my soul. I felt the dread of eternal damnation. The fear of death compassed me about, and I was led to cry mightily to God that He would pardon my sin, that He would grant me an interest in my Saviour and that He would renew me in the spirit of my mind. Sin became a burden. It was then I experienced a change of life, and I trust a change of heart too. I broke off from my former careless companions and gave myself to reading and meditation and to prayer."

Thus did God prepare Morrison for his life's work by the great change called conversion, so that like the Apostle Paul, he was able to say from personal experience: "I am not ashamed of the gospel of Christ, for it is the power of God unto

salvation to everyone who believeth." And this conversion was a conversion of the whole man. As his widow quaintly puts it in her record of his life: "From the time when his mind was seriously occupied with the great truths of the Bible, he began to intermeddle with all knowledge, commencing those habits of study which by the blessing of God he maintained with ever increasing effect to the end of his life."

He worked at his business from twelve to fourteen hours every day, and had therefore little leisure for study. He would, however, have a book open on his bench before him whilst at work, so eager was he to acquire knowledge. He took the lead in a praying society every Monday evening in his father's work shop. His Saturday evenings he spent as a member of the Friendless Poor and Sick Society, seeking out people in distress and ministering to their needs. He became a member of the Presbyterian Church in Newcastle, where his parents had been accustomed to worship. Before long he felt called to be a preacher of the gospel. In order to be better qualified he began to study Latin, Hebrew, and Greek under an experienced teacher, paying the fees out of his scanty earnings, and, as his biographer says, "redeeming from sleep the time that was necessary for carrying on his studies."

Already his mind was working in the direction of the foreign field and his interest was quickened by reading an Edinburgh missionary magazine which he borrowed every month from a friend.

From his "Reflections," written about this time, I extract the following: "Have I tasted and seen that God is good? What cords of infinite love have caught and held my heart? What oracles of heaven have I found and treasured up? What have I seen or handled of the good word of life respecting which I can say 'that declare I unto you'? Say then, my conscience, as thou shalt answer at the judgment seat of God, am I taking the 'honour' to myself or am I called of God as was Aaron? Is Christ sending me and laying a necessity upon me to preach the gospel? Is He breathing on my soul and causing me to receive the Holy Spirit? Is He enduing me with deep compassion for the souls of men? Have I the love of God burning in my heart and constraining me cheerfully and willingly to suffer poverty, contempt and the hatred of all men for Christ's sake, willing, if possible, to risk my own salvation in winning others to Christ? Willing rather to be ruined with

Christ than to reign with emperors?" I have quoted somewhat fully from these "Reflections" because they give us an insight into the heart of the man whom God was preparing for so great and arduous a work as the pioneer of Protestant missions in China.

On making his application to be received as a student at Hoxton Academy (later Highbury College), an institution established by evangelical dissenters, he closes his letter with the words: "I resign myself to the direction of my Heavenly Father. He knows best and will choose and use what instruments He seeth meet. His will be done." At Hoxton he was noted for the intense and continued application he gave to his studies. Here too the call to missionary work became stronger, and early in 1804 he resolved to offer himself to the Directors of the London Missionary Society. He writes: "Jesus, I have given myself up to Thy service. The question with me is *where* shall I serve Thee? I consider 'the world' as the 'field' where Thy servants must labour." "Recollecting moreover the command of Jesus to 'go into all the world and preach the gospel to every creature,' I conceive it my duty to go where labourers are most needed. Leaning on His love I have made up my mind to forsake all and follow Him." Appearing before the Directors of the London Missionary Society he was accepted for service abroad and sent for special training to the Missionary Academy at Gosport under the venerable Dr. Bogue.

About this time the attention of both the London Missionary Society and the British and Foreign Bible Society had been directed towards the needs of the great empire of China. There was a manuscript version of the New Testament in the Chinese language in the British museum, and this the British and Foreign Bible Society was anxious to print. The prohibitive price of £2,500 for 1,000 copies caused them for a time to abandon the project. At the same time the Directors of the London Missionary Society decided to send a mission to China, the immediate object of which was to acquire the Chinese language and translate the Sacred Scriptures. At that time there was but one British subject—Sir George Staunton—who could claim to know the Chinese language.

The Society, under divine guidance, selected Robert Morrison for this great work. The time, the agency, and the agent, by God's overruling, were made to fit in to each other in a marvellous way:—

"God moves in a mysterious way
His wonders to perform" . . .
"Deep in unfathomable mines
Of never failing skill
He treasures up His deep designs
And works His sovereign will."

The call of the London Missionary Society found Morrison prepared, for God's call had preceded it. It was his own deliberate conviction that it was God who was sending him to China, and from this time until the day of his death he had but one ruling object—the conversion of China to the faith of Jesus.

He returned to London in August, 1805, to obtain some knowledge of medicine and astronomy and to acquire, if possible, some knowledge of the Chinese language. He studied at St. Bartholomew's Hospital and Greenwich Observatory. Through the influence of a clergyman of the Church of England, Dr. Moseley, who by a pamphlet had first drawn the attention of the Christian public in England to the needs and claims of China, Morrison was introduced to a Chinese named Tong Sam-tak. From him he took his first lessons in the Chinese language, and as soon as he had acquired some skill in deciphering and writing the characters with infinite patience and diligence he transcribed in the course of a few months the whole of the Chinese manuscript in the British museum (containing most of the New Testament) as well as a manuscript Latin and Chinese Dictionary lent him by the Royal Society. Morrison was ordained on January 8th, 1807, and embarked on board the *Remittance* for New York on the 31st. At this time strong prejudices existed in England and in all parts of India where the British influence extended against missionary exertions. Permission to settle could not be obtained, and it became necessary to go by an indirect course, it being doubtful even then if he would be allowed on arrival to remain.

After a most stormy and dangerous voyage of seventy-nine days the vessel arrived safely at New York. Here three weeks passed waiting for a ship going to China. A very happy time was spent among Christian friends in New York and Philadelphia, whose interest in foreign missions formed a strong link between them and Morrison. I must not pass over two incidents connected with the short stay in America. Arriving at his hosts' unexpectedly he was given their own bedroom. By the side of his bed stood a crib in which their little girl was sleeping. On awaking in the morning the little mite was alarmed at finding a

stranger in the place of her parents. Fixing her eyes on him she enquired, "Man, do you pray to God?" "Oh yes, my dear," was the answer, "every day. God is my best friend." The little child, re-assured, put her head contentedly on the pillow again and was soon fast asleep. The second is the following :— Before embarking Morrison called on the shipowner to settle business matters. At the end of the interview the merchant, with a sardonic smile, said : "And so, Mr. Morrison, you really expect you will make an impression on the idolatry of the great Chinese empire." "No, Sir," replied Morrison, "but I expect God will."

After another long and dangerous voyage of 119 days Morrison arrived in Canton on September 7th, 1807, 218 days or more than seven months since setting sail from London. Here new difficulties had to be faced : First, there was the Chinese opposition to the residence of foreigners and the prohibition against the Chinese teaching them their language, and that under penalty of death ; secondly, there was the jealousy and opposition of the Roman Catholic priests in Macao ; and thirdly the regulations against the residence of missionaries and others, strictly enforced by the East India Company. The last of these difficulties was avoided by Morrison's taking up his residence with American merchants, to whom he had been given letters of introduction from New York. Practically he had to pass as an American. In order to draw the attention of the foreigners as well as of Chinese to himself as little as possible he lived a very retired life in some rooms in a godown, taking his exercise generally at the close of the day. He adopted the Chinese costume, let his nails grow long, cultivated a queue and lived almost entirely on Chinese food. So great was his labour and, so sparing his diet, that in the course of a few months he seriously injured his health. His mind too at this period was painfully exercised by the unavoidably heavy expenses attendant on his residence at Canton. This anxiety, together with his unremitting application to study, without sufficient air and exercise, and the enervating influence of the climate, reduced him to such a state of debility that he was unable to walk across his room.

All his life too he was subject to severe attacks of headache which quite unfitted him for work and left him prostrate. In all this excess of zeal he meant well, but when convinced that it hindered rather than helped him in the attainment of his great

object he very wisely modified his manner of living, resuming foreign dress and food and seeking recreation in society.

By the help of Sir George Staunton he secured some Chinese Roman Catholic teachers, one for Pekinese mandarin, one for the Cantonese dialect and one for Wên-lí. He writes: "The work is great; it requires patience, it requires labour. I have considered that the acquisition of the language for the purpose of aiding in the translation of the Scriptures is my highest duty, and to this object I have devoted the whole of my time and strength." Wylie in his article, "The Bible in China," says: "Up to the commencement of the present century no version of the Scriptures had been published in Chinese so far as our information goes, and if translations existed they were confined to private hands and not available for the people at large." About the time of Morrison's arrival in China, Dr. Marshman, of the Baptist Mission, Serampore, superintended the translation of the Scriptures into Chinese by the aid of an Armenian Christian. This was printed in 1822 and is the first known entire printed version of the Scriptures in Chinese. Morrison continued single-handed at his work till the summer of 1813, when he was joined by the Rev. W. Milne. Each taking separate books the work was completed in 1822 and printed in 1823, the year after Marshman's; the latter taking sixteen years to complete and Morrison and Milne's seventeen years. The chief part of the financial burden of Morrison's version was borne by the British and Foreign Bible Society, which nobly supported Morrison in his arduous work.

At first, on his settlement in Canton, with the exception of a few friends, most of the foreign merchants and officials looked askance at the missionary, fearing he might, by propagating his faith, create difficulties in the way of trade. Before long, however, his sterling character, wise caution, and his high intellectual attainments won for him the respect of all.

The year 1809 was an important one for Morrison. On the 20th February his loneliness was relieved by his union in marriage with Miss Morton, the daughter of an English merchant. On the very same day he received an offer from the East India Company, making him Chinese translator of the Factory at a salary of £500 per annum. This was in many ways most timely and providential. The difficulties in the way of his continuing to reside either in Canton or Macao had become so great that he had practically decided on giving up

the struggle and retiring to Penang. The financial difficulty was also removed, and in his capacity as translator he could give his whole time to Chinese studies without fear of arousing the opposition of the foreign merchants, the Roman Catholic priests and Portuguese officials of Macao, or the Chinese authorities, ever ready to harass the foreigner. Morrison on leaving England wrote in his diary : "I do not go to the East to make my fortune. My fortune is already made. God has made me His heir, joint-heir with Christ." Now that a measure of wealth had come to him unsought, Morrison devoted it to the work he loved ; first relieving the Society from the burden of his support, and then devoting the surplus to philanthropic work, especially, as we shall see, in the direction of Christian education for the Chinese.

From this time until his death, a period of twenty-five years, he maintained the integrity of his Christian character and his whole-hearted devotion to the great missionary enterprise to which he had been called ; and in his dual capacity as a missionary and a public official, first of the East India Company and then for a short time of the British Government, he won the respect and commendation of the world, without forfeiting that of the church.

In 1812 an edict was issued by the Emperor making it a capital crime for Europeans and Chinese to print books on the Christian religion.

Morrison, undaunted, writes : "I must, however, go forward trusting in the Lord. We will scrupulously obey governments as far as their decrees do not oppose what is required by the Almighty." "We must obey God rather than men." Beside his private study of the language, which he sedulously maintained until his death, Morrison, in addition to his official duties, was working hard at his translation of the Scriptures and at his other great work—a Grammar and Dictionary of the Chinese Language. The Dictionary was, when completed, printed and published at a cost of £15,000 by the East India Company, which brought out a printer and an English press, the first to be used in China, especially for this work. Morrison also compiled a Dictionary of the Cantonese Dialect. He also translated numerous tracts and the assembly's Shorter Catechism. Though not a member of the Church of England, Morrison was the first to translate the Book of Common Prayer into Chinese, believing it would be useful in guiding the devotions of the native Christians.

In this connection Morrison wrote : " We are of no party, we recognize but two divisions of our fellow-creatures—the righteous and the wicked—those who fear God, and those who do not."

(To be concluded.)

Educational Department.

REV. J. A. SILSBY, *Editor.*

Conducted in the interests of the " Educational Association of China."

T'ai-chow Romanized.

BY REV. W. D. RUDLAND, C. I. MISSION.

THE Romanized system was introduced into T'ai-chow with the first entrance of the gospel. When the station was opened in July, 1867, the missionaries brought down native helpers from Ningpo, who naturally brought their Romanized books with them. These were used for some time, but when T'ai-chow men began to learn and to read the New Testament, they found many words which, while alike in Romanized, had a widely different meaning here. Some of the most common words in Ningpo are the most vile forms of cursing here.

When we came here in 1870 we tried hard to use the Ningpo, as they had the complete New Testament as well as other useful books, but were compelled to give it up. This being the case, we took the Ningpo Primer and put it into the best T'ai-chow we could. It has since been revised, and we now have the third edition in use. It was not printed till 1880. In the meantime considerable progress had been made with the New Testament, which was completed in 1881. The second edition, revised, which we are now using, was completed in 1897. The first was done single-handed ; in the second we had the assistance of two foreign helpers, viz., Mr. Urry and Mr. Thomson, also four native teachers or evangelists. All the rest of the books have been done by one pair of hands, with the help of my wife and daughters.

As to the number of readers, I am unable to give any definite account. But the books sold will give some idea. First edition of Primer, 400 ; second edition, 1,000 ; third

edition, 2,000; about half the latter now sold. First edition New Testament, 500; second edition, 1,500; about half the latter gone. Other books in proportion. Peep of Day, 500 copies, is nearly out of print; it has been revised, and we are now reprinting it.

T'ai-chow being an illiterate place, the native Christians have taken up the Romanized very warmly; many of them (even old women) have learned to write and correspond freely with us, and also with one another.

Our edition of the Psalms, 500 copies, is nearly out of print, and we are preparing references for a new edition.

Our system of orthography is the Ningpo adapted to the T'ai-chow dialect. No changes have been made where it could be avoided, so that a Ningpo man can take up our books and read them, but would fail to understand much of them. Not only have many of the words an entirely different meaning, but the idiom changes considerably. Then it is very concise. The "ts" used so much in the Mandarin, and also in the Ningpo, is always dropped. We have tried to retain it in some places in the New Testament, but the natives frequently drop it in reading and almost invariably in speaking. Then there is nothing to replace it. The plural and possessive are only used where absolutely required. This, while it has its advantages, makes the learning of the dialect more difficult.

As to tones no doubt there are four, and in using single words they keep pretty much to them, but in speaking or preaching, the tone has to give way, and is changed according to the emphasis the speakers wish to lay upon the sentence; and they will often vary the tone of the same word in repeating the sentence so as to lay the emphasis on another part of it. We have no definite tone marks.

Doubtless we owe much to the Romanized for the success we have had here; so many being able to read the Word of God for themselves. May it soon spread to every mission station in the empire. Those who give it a fair trial are not likely to give it up.

We have worked at it here a good deal, and are satisfied that it has been a success. Many are to-day reading the Word of God for themselves as well as to others who otherwise never would have been able to do so. We are doing our best to get every member to read and as many of the enquirers as possible. May the Lord open the eyes of some of those who look on the

Romanized with suspicion and help them to make good use of it. Where it has not been a success, the cause has probably been because it has been too *bookish* in style, not the pure dialect of the people. This can be done without being *vulgar*.

LIST OF T'AI-CHOW ROMANIZED BOOKS.

Three editions of a Primer, from Ningpo Primer.

Two editions of New Testament: first of 500 copies, second of 1,500.

Old Testament—Psalms, Daniel, Jonah.

Peep of Day.

Line Upon Line, four volumes; another in Press.

Hymn Book, two editions; the last containing 163 hymns. (An edition of the same has been printed in colloquial character, the only book in that style.).

Introduction to each book of New Testament, from "R. T. S. Paragraph Bible," with a series of questions; no answers. It also contains a few subjects for Bible readings.

A selection of Bible readings from various sources and Scripture subjects; Harmony of the Gospels, Miracles of Our Lord, Parables of Our Lord. These from the Oxford Teachers' Bible.

Outline of Theology, from a book published by the late C. H. Spurgeon. Now out of print.

A book on Keeping the Sabbath.

Scripture Catechism.

A small edition of a few smaller books, but not of permanent value. We are now working on Genesis, and hope to go on with the Old Testament as time and strength permit. We hope to form a committee for that work.

Notes.

THE Commercial Press is showing commendable enterprise in the publication of new school books, and many of them will no doubt be found suitable for mission schools. Last month we noticed the Geography and Atlas issued by this firm. We have received also a new translation of Steel's Chemistry (eighty cents), well printed and illustrated. The translator is a teacher in the Anglo-Chinese College at Shanghai. A work on Physics is priced at fifty cents; and a Chinese Grammar and Rhetoric, two volumes, sixty cents; European History

(two volumes), fifty cents. We note also the following translations from the Japanese : Geology, twenty cents ; Mineralogy, twenty cents ; Chinese History (Catechism), thirty cents ; Chinese History (two volumes), \$1.00. All these books were published during the year 1903, and will be sold at a discount to schools connected with the Educational Association.

The Anglo-Chinese First Reader, edited by Mr. John C. Ferguson and published by the Presbyterian Mission Press for MacMillan & Co., Ltd., is another useful book prepared for Chinese students of English, and the price (thirty cents) places it in the reach of pupils with limited means. There are definitions in both English and Chinese, exercises of different kinds, and a vocabulary and Chinese translations at the end of the book. It is a decided advance on many of the books now in use.

The Directory of the Educational Association has been sent out to members of the Association. Any member failing to receive it will please notify the editor of this department.

We hope that those who receive the Association's Directory will make a note of any schools which have been omitted and will send us a list of such schools and their teachers. We would like to have all the teachers in mission schools join our Association. Protestant Christian teachers in other than mission schools are also cordially welcomed to our membership. Three dollars should be sent with application for membership—\$2 for entrance fee and \$1.00 for first annual membership fee.

Correspondence.

"ST. JOHN THE AGED"

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR : The Poem "St. John the Aged," beginning "I'm growing very old. This weary head that hath so often leaned on Jesus' breast," is one credited to *Frances Eastwood*, and is in a little volume of "Select Poems," a

number of "The Colportage Library." I noticed a quotation from the exquisite poem in a recent number of "THE CHINESE RECORDER," and mention was made that the author's name was unknown. Having found it, I thought it might possibly be of interest to make note of it.

Sincerely,

E. L. SHIELDS.

PROFESSOR J. LEGGE'S CHANGE
OF VIEWS CONCERNING
CONFUCIUS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The following lines may be of some interest to many readers of the RECORDER. In his first edition of the Confucian *Analects* (published 1861) Professor Legge wrote (Proleg., p. 113):

"But I must leave the sage. I hope I have *not* done him injustice; but after long study of his character and opinions, *I am unable to regard him as a great man*. He was *not* before his age, though he was above the mass of the officers and scholars of his time. He threw no new light on any of the questions which have a world-wide interest. He gave no impulse to religion. He had no sympathy with progress. His influence has been wonderful, but it will henceforth wane. My opinion is, that the faith of the nation in him will speedily and extensively pass away."

In the second edition (1893) he changed these lines thus: "But I must now leave the sage. I hope I have *not* done him injustice; *the more I have studied* his character and opinions, the more highly have I come to regard him. He was *a very great man*, and his influence has been on the whole a great benefit to the Chinese, while his teachings suggest important lessons to ourselves, who profess to belong to the school of Christ."

This remarkable change of views should always be kept in mind in studying Dr. Legge's books. In the RECORDER of 1879, p. 94, Dr. Faber wrote: "We may yet go a step farther in our assertions. Confucianism ought to become *a most valuable*

ally to Christianity . . . Confucianism is a noble human power fit to keep multitudes from submersion in the mud of materialism . . . Though the Pharisees derived their perverse peculiarity from the law, it was not the law that *made* them perverse, but its *abuse*. It is much the same with Confucianism in its *original* form and its *present* adherents. The elements of higher truth have been *neglected*, and those elements pleasing to the tendencies of the Chinese mind have been developed. We ought to prove this to the Chinese, to prove it without injury to truth and without nourishing Chinese pride. This may be called the *pedagogic way* of administering the gospel in this country; it is to become a Chinese to the Chinese . . . Confucianism is *idealistic morality*, and its principles of statesmanship are altogether on the basis of such morality. Confucianism is therefore *our natural ally* against all kinds of materialism and especially against its form of morality, brute or refined *sensualism*. Confucianism can be regarded as a *detached fort of Christianity*. The idealistic form of morality must first be demolished before the higher ground of the Christian fortress, its tenets of eternal life and happiness can be attacked. We have to make the Chinese conscious of this state of things. To prove to a heathen the truth of the metaphysical doctrines of Christianity *contra* materialistic attacks will be scarcely of any effect. The other will be the better *strategy*, to shift all such questions from the metaphysical (or dogmatical) to the *moral* grounds into the very precincts of Confucianism."

Dr. John Ross also writes (RECORDER, 1887, p. 6): "There appears to be no substantial rea-

son against the use of Confucianism as an *ally* in our work . . . Confucianism is much more allied to Christian morality than the friendly Soudanese resembled British troops . . . Is the Christian soldier a wise man who of a possible ally makes a powerful foe? . . . As a good steward of the mysteries of God the missionary should give diligence to make Confucianism the *handmaid* of Christianity. Confucianism shall be *yoked to the plough* of Christianity and shall assist and *must* assist in breaking up the stubborn soil. Its teachings will be made to *convince* those who revere them that *no man is sinless*, and will have to *aid* in bring-

ing the Chinese mind to acknowledge the necessity of repentance towards God and of faith towards the Lord Jesus Christ." (cf. Dr. Ross' *Mission Methods in Manchuria*, p. 66 and pp. 244-251, very important!)

Confucius may be used as a *tutor* of the Chinese to bring them to Christ (cf. Galatians iii. 24, Acts xiii. 39). This principle I have endeavoured to carry out in my Chinese tract 孔子基督爲友論, and I am now trying to apply it to a *Mandarin* rendering of the *Lunyu* with some Christian annotations.

Yours sincerely,

P. KRANZ.

Our Book Table.

The S. D. K. have just issued a very convenient new catalogue, in which the books are first arranged according to subjects, following which is a list arranged alphabetically; the whole making a pamphlet of thirty pages. Free on application.

Testament having been finished several years ago. They are supplying a great need. The range of literature of the Society is constantly widening, and they are in need of an increased pecuniary subsidy.

The Twenty-fifth Report of the Chinese Tract Society, 1903, containing the sermon preached for the annual meeting by Dr. H. Corbett, together with the catalogue of Chinese and English books, presents a very creditable appearance, and consists of some 56 pages. On page 13 we are told, "We have printed 581,500 copies of book and tracts. Reckoned in 12mo. pages they would make 15,453,650 pages." Prominent among the works of the Society are the series of commentaries on the Bible, which is now well advanced in the Old Testament; that on the New

The Gist of the Lesson for Sunday School Teachers, edited by R. A. Torrey, appears for a fifth year. Each year shows a growing interest in this suggestive little volume. Remarkably compact, practical, and withal spiritual, it has proved a boon to busy Sunday School teachers. Dr. Torrey's Around the World Evangelistic tour has created a large demand in Australia, New Zealand and Japan, besides more than doubling the circulation of the British reprint edition. To many this "vest pocket edition" has become well-nigh indispensable. It is surprising how much can be compressed into such a

small space. The full text of each lesson is given and the explanatory thoughts are packed into the smallest possible space; all being comprised within an attractive leather-covered booklet, easily carried in the vest pocket, and costing but twenty-five cents.

Directory of Protestant Missionaries in China, Japan and Korea, for the year 1904. Published at the *Daily Press* Office, Hongkong. For sale at the Presbyterian Mission Press, Shanghai. Price, sixty cents.

This is a pamphlet of eighty-five pages, and contains, first, a list of all the Missions in these three countries, arranged alphabetically, followed by a list of the missionaries, also arranged alphabetically. Indispensable to every missionary in China, Japan and Korea.

眼科雜始. A Treatise on Diseases of the Eye, by J. Boyd Neal, M.D. American Presbyterian Mission Press. Price \$0.50.

The last edition of Dr. Neal's well known work being exhausted another one has just been published. In the present transition period in medical terminology in Chinese it has evidently been thought best to retain the old terms, and the present is merely a reprint of the former edition, but with several improvements in the get up. It is always gratifying to an author when subsequent editions of his works are called for, and it is a pleasing testimony to the increase in the number of students in the various missionary medical schools and hospitals that there is so great a demand for medical treatises. To the value of this book the writer of this notice can testify, having used it in teaching ever since it was first published.

P. B. C.

If you don't want a book to do your thinking but to supply new material in the shape of facts, you can't do better than to order a copy of the *Statistician and Economist*. It will give you in a single octavo volume of 644 pages an amount of information not surpassed by the contents of a voluminous encyclopædia, with this in favor of the smaller work, that it is fresh and new, posted up to date.

Started in 1876 by P. Z. McCarty, of San Francisco, as an annual, it is now issued as a biennial; and from that day to this it has grown in bulk and popularity. An index of twenty-eight pages makes it easy to turn up the object of your search—covering almost every imaginable topic—religion, philosophy, science, as well as commerce and politics. The editor betrays no bias, giving a fair account of all nations; but naturally devoting special attention to his own country.

To Americans therefore I recommend the volume; and particularly to American missionaries as an economical investment of \$3.50 gold, saving at once money and time.

I reproach myself that I did not long ago give this advice to the public.

W. A. P. MARTIN.

P. S.—Address *Statistician and Economist*, 929 O'Farrell St., San Francisco, Cal.

It would save expense for two or three to combine and send their orders through Messrs. Kelly & Walsh.

Anglo-Chinese Lessons, by Miss Laurence, Ningpo.

Anything from the hand of so devoted and distinguished a student of the Chinese language as Miss Laurence, is sure to com-

ment itself to popular notice, and the small volume lately produced under the above title is certainly deserving of a wide circulation amongst students and teachers of elementary English and Chinese.

The book is primarily intended for Chinese pupils, but will be found to be equally useful to English beginners in their first essays in Chinese.

The exercises are based upon a system which has been tested by long experience and are original and interesting; they are arranged alternately in English and Chinese, each lesson being distinct, though dealing with similar topics and progressing by easy gradations. There are sixty lessons in all and an exercise in English and Chinese based on each, making a total of 120 exercises. A key to the English exercises is in preparation and will soon be on sale at ten cents per copy. The book under review is to be had at the S. D. K. Dépôt in Honan Road, No. 380c, at the moderate price of twenty-five cents.

In these days when the market is being flooded with so-called "Primers," produced, in the majority of cases, by utterly unqualified plagiarists—"blind leaders of the blind"—it is refreshing to find something which is at the same time original and reliable.

It is to be hoped that this careful and intelligent effort to assist young students in their early difficulties will run into several editions.

Elementary Chemistry, based on the latest edition of Steele's Popular Chemistry. By Chung-hsi I-hsi. Printed and published by the Commercial Press. Colored cloth cover. White paper. Well illustrated. Price \$0.30.

This is another work published by the Commercial Press that is a

credit to both publishers and translators. The translation, though very literal, is exact and readable. It follows in the main the new system of terminology adopted after so long a time by the Educational Association of China, which makes it very acceptable to those who have to teach the subject. The typography of the book is a great improvement over the usual Chinese text-books on chemistry, and is a real help to the understanding of the subject. The topics and sub-topics are printed in large, black type and the notes are in smaller type than the text. The questions at the end of each subject and at the end of the whole book will be found very suggestive and a great help in quickening the interest of the student. The illustrations, though not quite on a par with those in the original work, are nevertheless very good and quite distinct.

It would have been an advantage to both teacher and student if the directions for experiments had been added. It is to be hoped that this feature will be included in an early edition. An English glossary and the introduction of a few more English technical terms in the text would have been a valuable addition in a work of this kind.

Of course there are the usual unavoidable errors in letters, numbers, etc. In the table of elements E is given as the symbol for fluorine instead of F; on page 24 妙 is written instead of 始; and on page 78 we have 19.6 in place of 1.96. Doubtless each teacher will discover readily such errors and correct them for his classes. It is to be hoped that the advice given in the Preface to read other works on chemistry, a list of which is given, will be heeded.

We congratulate the Commercial Press and Chung-hsi I-hsi on their success in providing so attractive a book on so important a subject. It is a real contribution to the necessary textbooks of the new learning in China.

E. L. M.

Review of the Sixteenth Annual Report of the Society for the Diffusion of Christian and General Knowledge among the Chinese.

The Report of the Society for the Diffusion of Christian and General Knowledge among the Chinese for the year ending September 30th, 1903, is in our hands.

The report is full of interest, not only as it records the work of the Society during the year, but also in the suggestive and valuable notes and comments on many of the conditions and facts which are in order to the making of the China of the future. The report opens with references to some of the changes going on in China, changes in the personnel of the ministers of China, in the means of travel throughout the empire, in matters political, religious, and educational, which seem to point to the conclusion that China is waking at last.

Another very significant sign of the times, the Report points out, is the fact that Chinese of high rank, princes and gentry, are going abroad in much larger numbers than before. This is a fact well worthy of notice, the introduction of a factor which will have no little effect upon the working out of the great problems which lie before this empire for solution. May this new custom grow into a fixed custom for the leaders of this people,—much may they see and hear,

“Cities of men,
And manners, climates, councils, governments.”

Perhaps the most interesting paragraph of all in the report is that which gives samples of questions given at the recent examination of the Chu Jên Degree. In Kiangsu and Anhwei the candidates are asked, “How do foreigners regulate the press, post office, railways, banks, etc., etc., and *how do they get faithful men?*” Like a wasp the sting of that question is in its tail. The examiners seem to have diagnosed China's disease with unerring skill. Another question in Hupeh is, “State briefly the geological ages of the earth and the bronze and iron ages,” and again, “Trace the origin of Egyptian, Babylonian, and Chinese writings.” That these and similar questions are being put into these examinations is in itself a fact that is worth considering.

The Report draws attention to the great growth of Japanese influence in China. Much of the Western knowledge which the Chinese are receiving comes through Japanese channels, and is secularized. The report points out that while this inpouring of Western ideas is a matter of thankfulness as far as mere knowledge is concerned, the necessity of distinctly Christian education is ever increasing, and that merely secular knowledge to whatever height it may attain, “without Christian principle, is insufficient, ineffectual, and incapable of producing the best results.”

Space forbids more than a mention of the changes in Hunan, where ten years ago it was the boast that no foreigner was within its borders. The report tells us how now there are fifty missionaries there, and that the governor himself has opened foreign

schools and colleges in the capital.

Before the fly leaf of the report is a map showing the extent of the Imperial Chinese Post Office system. As the introduction of printing into Europe made possible the spread of the Reformation ideas, so the extension of the post office is making possible in China the diffusion of the Western literature and knowledge.

Passing now to the report of the publications of the Society during the year we are glad to see a very large increase on the figures of 1902. In new books the number of pages published in 1902 was 8,549,500; in 1903, 11,434,600, an increase of about thirty-three per cent.

In reprints, in 1902, 5,362,156 pages; in 1903, 14,919,280, an increase of about 117 per cent.

The grand total of reprints and new books for 1902 was 13,911,656 pages; for 1903, 25,353,880, an increase of about 117 per cent.

We are glad to be able to congratulate the Society on the opening of a new agency in Western China, under the management of Mr. Davey, and also on the addition of Mr. Cornaby to the staff in Shanghai.

We earnestly recommend paragraph 24, on the Pressing Need of China, to the careful consideration not only of all missionaries, but also of all missionary societies. We think the suggestions in this paragraph are wise as well as weighty, and worthy of earnest attention.

The report closes with a statement of the finances of the Society.

In closing this review we have much pleasure in referring to the portraits of Ting Chin-to, Wu Ting-ping, Rev. Griffith John, and Rev. William Ashmore. They add not a little to the in-

terest and completeness of this Report, which we are glad to recommend to all missionaries and others who have not yet read it.

H. L. L. W. B.

REVIEWS BY A. H. SMITH.

The Life of Joseph Parker, Pastor of the City Temple, London. By Rev. William Adamson, D.D., author of the "Life of Principal Morrison," "Knowledge and Faith," etc. F. H. Revell Co., New York, Chicago, Toronto, London and Edinburgh, 8vo., pp. 387. \$1.75 net gold.

This volume contains all that is necessary to be told of the unique career of the late Dr. Parker, who was for a third of a century one of the most prominent figures in the religious life of non-conformist Britain. His career, like the man himself in some important particulars, was unparalleled, particularly in his ministrations to a vast congregation gathered around a core of a 'church' in the busiest part of the metropolis of the world; in his conduct of a Thursday noon sermon addressed to 'all people that on earth do dwell,' and his singular success in getting them to come to hear him; but perhaps most of all is his ability to preach to such an audience from the whole Bible through from Genesis to Revelation, holding the attention and the interest of all classes. Merely as an intellectual feat, without reference to its spiritual aspects, such an achievement is, without question, unlike anything that had ever been done before, and evidenced physical, intellectual, and spiritual equipment of a very uncommon order.

While he lived Dr. Parker was not merely a phenomenon, but to many an insoluble riddle. His colossal egoism was wholly natural in one with such a history, reminding one in many respects

of the late Joseph Cook, with whom he shared many traits, but whom in staying power he greatly excelled. Dr. Parker's published works make of themselves a library, and it is much to say of them, as Dr. Watson (Ian Maclaren) has done, that he could not afford to read most of them, because if he did, unless Dr. Parker's thoughts were reproduced, he would be likely to be always prevented from using the texts and themes there presented, as if one were barred out of a hillside by a wire fence!

It is a curious circumstance that the book of Rev. Sidney L. Gulick, D.D., reviewed in these columns a few months ago, was barred out of Japan by the authorities, not as might perhaps have been inferred because Mr. Gulick had said some things which offended the delicate susceptibilities of the Japanese, but because the innocent artist who made the cover had decorated it with a Japanese flag copied from one represented in a dictionary. In the center of this flag was a chrysanthemum with sixteen petals. Now it turns out that there is an old law in Japan that the chrysanthemum in its sixteen petalled variety is the Japanese Imperial crest. Therefore when the bookseller exposed the books for sale a policeman promptly confiscated the whole stock. But in view of the bookseller's ignorance of the law, the volumes were subsequently returned, and on a promise that they should not be sold, the fine was remitted! The publishers (the F. H. Revell Co.) have been notified that if they will either reduce their chrysanthemum to fourteen leaves or expand it to twenty, the ban will be removed from the book. Whenever the many bookmakers

in China strike a time when Chinese policemen confiscate the stock of a new work on China because some ancient fragment of Chinese legislation has been infringed, it will be a bad day for authors on China and a good day for the glory of the most ancient of empires!

Dr. Josiah Strong has the rare talent for compelling people to read what he has to say, even though it is not presented in the form of a popular novel. The earliest of his numerous books, "Our Country: Its Present Crisis and Its Possible Future," though issued much less than twenty years ago, is still widely read, and has been circulated to the extent of 174,000 copies! The next popular and stirring book was "The New Era," which has reached its forty-ninth thousand, while "Expansion," a sane and thoughtful review of the situation of the United States as confronted with new conditions, has met with a sale of 10,000.

His most recent work "The Next Great Awakening" (The Baker and Taylor Publishing Company, New York, seventy-five cents), is already in its eighth thousand, and will have a steady sale for a long time to come.

Its seven chapters deal with the Need of the World, the Law of Spiritual Quickening, the Nature of the Kingdom of God, the Social Laws of Jesus; and later chapters show how these laws and teachings have never been applied, but how if they were applied they would heal the growing troubles of the race. The discussion is as relevant to China as to any other land, and the topics ought to be brought to the attention of the Chinese, not by a mere translation, but by transfusion.

Editorial Comment.

WE would call attention to the outlined Programme of the Missionary Conference which is to be held in Seoul, Korea, during the week September 18th to 25th, 1904. The work in Korea is one of the miracles of modern missions. It is but some twenty years since mission work was begun in that land and now the converts are numbered by the many thousands, and the work from the beginning has been characterized by a measure of "self-support" that is simply marvellous. We would advise all who can to make their arrangements to visit Seoul during September next and mingle with the missionaries who have charge of this remarkable work. We are sure they will be made welcome.

* * *

THE Church Missionary Society seems to have come to a crisis in its history. For some sixteen years, beginning with 1887, it has been proceeding on what has been called the "Policy of Faith," and with some remarkable results. In the first seven years it doubled its number of missionaries and the financial condition steadily improved. All went well until 1902-3, when they were called to meet a deficit. This was removed, however, by a special appeal. During this current year, ending with April next, they are threatened with an-

other and much larger deficit, and the question has arisen whether they should reverse the "Policy of Faith" and cease sending out new missionaries and otherwise curtail the work until the funds were forthcoming. The bold decision, however, has been to ask for 500 more missionaries and an income of £400,000 at once, and of £500,000 in a few years hence. God bless the C. M. S. for such holy boldness and grant that even according to their faith, so may it be done unto them. We shall watch with eager interest to see what April next has in store for them.

* * *

THE British and Foreign Bible Society have sent us a copy of the Union Version, Wên-li New Testament. This is a tentative edition only, and is the first completed New Testament,—the first-fruits of the 1890 Conference Resolution. These matters work out more slowly than was anticipated, but it seems to be unavoidable. The men who are best fitted for the work are the men who have their hands the fullest of other work. We have still to wait for the complete results of the Mandarin Committee and the High Wên-li. "This Tentative Edition is published at the request of the Easy Wên-li Company, in order that missionaries, native pastors and

other native workers may have an opportunity of examining the work as a whole." We would suggest that criticisms and proposed improvements should be sent direct to the Committee or to the Bible Society and not published.

* * *

It is quite probable that the number of educated Chinese is generally overestimated. While it is true that as a nation, literature, of a certain sort, has always held a high place among them, yet from the manner in which the educated classes come to the fore, it is possible that a wrong idea prevails as to the number of the common people who can actually intelligently read. A missionary in Ningpo recently took pains to collect statistics of the total number of schools and the scholars in them in that city. So far as ascertainable it was judged that there were some fifty thousand children of school age, or, say, from seven to fourteen. There were found sixty-six schools, of which five were charity schools, in which some one thousand children were being taught, giving but one in fifty. This did not include those privately tutored, of which it would be difficult to obtain statistics. After making all due allowance for inadequate information and statistics, it nevertheless looks as if the frequently claimed literacy of the people of China were a misnomer. We should be very glad if others in other

parts of China would make similar efforts to obtain the number of children attending school in a given city and report the same to the RECORDER. The only way to obtain such statistics would be to send a reliable man or men throughout the city and make a canvass of all the schools, no such thing as proper government statistics being obtainable.

* * *

IN our December issue we drew the attention of our readers to the completion, on 7th March, of the first hundred years of the existence of the British and Foreign Bible Society, and mentioned the proposal to keep the 6th of March as Bible Sunday, with services commemorating and emphasizing the mission of the Bible in all lands. As many of our readers live and work at long distances from Shanghai the commemoration will have taken place before our next issue has been seen by all. Accordingly we would now recall the wish of the British and Foreign Bible Society Parent Committee in London that the occasion be seized as a favorable opportunity of stimulating the prayerful interest of Christian people all over the world in the great work of translating and distributing the Bible.

* * *

WE have already recorded our sense of the obligation the missionary societies all over the world are under to the British and Foreign Bible Society for

what it has done in helping on their work ; but in view of the centenary celebration it is only right and seemly to remind ourselves of how the Bible Societies have acted as the indispensable partners and untiring allies of foreign missions. They provide the missionaries with the editions of Scripture they ask for at practically no cost to themselves. We believe it can safely be recorded that no missionary society's request to print and publish a properly authenticated version of the Scriptures in a new tongue has ever been refused. How the Society, which so soon celebrates its centenary, has helped in the matter of Bible revision in China, is a matter of gratitude, not only to the committees of revision, but to the whole missionary body in China.

* * *

WE heartily congratulate the literary department of the Parent Committee on the literature it has been able to prepare and circulate in connection with the approaching centenary. Conspicuous among these publications is a beautifully printed and illustrated account of what the British and Foreign Bible Society is and has done in the world. In it we have history, geography and ethnology. The miraculous vitality of the Bible has vivid recognition in its pages. There are some lessons from criticism, and Principal Rainy is happily quoted from with reference to the manner in which Christianity and the Christian revelation is now-

adays taken to pieces. "But when your operation is done," he says, "the living whole draws itself together again, looks you in the face, refuses to be conceived in that manner, reclaims its scattered members from the other centuries to the first, and re-asserts itself to be a great burst of coherent life and light centering in Christ. Just as you might take to pieces a living tissue and say there is here only so much nitrogen, carbon, lime, and so forth ; but the energetic peculiarities of life going on before your eyes would refute you by the palpable presence of a mystery unaccounted for."

* * *

AMONG the Centenary pamphlets is "The Bible in China," by Rev. G. H. Bondfield, whose return from furlough will be gladly noted by the many who are interested in the matters of Bible revision and distribution, to both of which Mr. Bondfield has devoted much thought, labor and journeying. In this pamphlet will be found an interesting résumé of the versions of the Bible prepared by Dr. Marshman, Dr. Morrison, the Delegates of 1850-1853, Drs. Bridgman and Culbertson, Dr. Griffith John, Bishop Burdon and Dr. Blodget, Bishop Schereschewsky, and the present "Union" Committees. With Bibles of our own, through which God has spoken to our heart, and with a growing consciousness of the duty of handing on the universal message to those who do not yet possess it, we echo the closing

sentences of Mr. Bondfield's paper: "When China is a Christian country there should arise a Chinese Bible Society—and may God hasten the time. Meanwhile the burden continues to rest on those Christian churches which realize that they bring the gospel nearer to themselves by sending it to those who are afar off."

* * *

IN our last issue, in referring to the S. D. K. annual report, we promised to give a full notice in this number. The notice will be found in the Book Table Department. Our reviewer refers to the "Pressing Need" of China, as indicated in paragraph 24 of the report. In case some of our readers who have not seen the report may be curious about the recommenda-

tions referred to, we may mention that the present need is said to be not so much an indiscriminate increase, but (1) a new class of evangelists who, in addition to ordinary theological qualifications, shall all be well trained in comparative religion, as we have all religions here; (2) qualified Christian educators ("the missionary societies should, without delay, furnish models, especially in the higher branches of education—say one model Christian university or college in every province—so as to provide men capable of taking a leading position in every department of the kingdom of God"); (3) expert literary missionaries to translate the standard Christian works of Christendom into Chinese, and to become trained editors to guide public opinion.

Missionary News.

Presbyterian Church of England.

STATISTICS OF THE FORMOSA MISSION FOR THE YEAR 1902—03.

Communicants on Roll
at 31st October, 1902 ... 2,314

Additions:—

Adults baptized ...	268
Baptized in infancy, received to communion...	37
Restored from suspension	23
Come from elsewhere ...	1

Total Additions ... 329

Deductions:—

Deaths ...	73
Suspensions ...	17
Gone elsewhere ...	0

Total Deductions... 90

Net increase in number of Communicants ...	239
Communicants on Roll at 31st October, 1903 ...	2,553
Members under Suspension	163
Baptized Children (<i>Baptized during the year, 1903</i>) ...	1,956

Total Church Membership 4,672

THOMAS BARCLAY,
Tainan.

The Rev. L. J. Davies writes as follows in regard to the *Christian Intelligencer*:—

"The paper is giving great satisfaction. Several of our subscribers have spoken directly to

me about it and many others indirectly. The Bible questions arouse wide interest, and I have several times heard the paper quoted in sermons and addresses. With best wishes for the continued and increasing success of the *Tung Wen Pao*, Yours, etc.

Native Christians in behalf of the Memorial (probable name in Chinese: 基督徒殉道記念堂). Will all who read these lines *please tell it* to all their co-labourers. Thus all the Chinese Christians may be reached and have a share in this enterprise.

Shanghai, 24a Nanking Road.

P. KRANZ,
Acting Secretary

Union Church for Mandarin-speaking Chinese in Shanghai.

TREASURER'S REPORT.

Balance January 1st, 1903	\$815.28
Received January to December 1904, Union Church, ...	\$92.85
Received January to December 1904, Friends	245.02
Received January to December 1904, Ladies' Auxiliary	109.50
Received January to December 1904, Interest	6.72
	<hr/> 454.09
	\$1,269.37
Paid away January to December General Expenses ...	\$318.00
Paid away February 9th Chartered Bank Fixed Deposit	600.00
	<hr/> 918.00
	\$351.37

Current Account.

Cash in hand January 1st, 1904, at Hongkong and Shanghai Bank ...	\$351.37
On Fixed Deposit February 9th, 1903, \$600.00 at 5 %	

EDWARD S. LITTLE,
Treasurer Union Church for
Mandarin-speaking Chinese
in Shanghai.

Shanghai, 13th January, 1904.

I hereby certify that I have compared the vouchers, etc., of Union Church for Mandarin-speaking Chinese in Shanghai with the books and find same to be correct.

(Signed) G. H. BONDFIELD,
Hon. Auditor.

Memorial Sunday.

The Martyr Memorial Committee suggests (see Circular No. 2) that on the **21st February**, the first Sunday of the Chinese New Year, a Martyr Memorial **Sermon** be preached in Chinese in all mission stations of the empire, and that **PRAYER** be offered and a **collection** be taken from the

Agricultural College at Wuchang.

Yesterday I visited this institution to return a call of Mr. Yoshida, one of the professors.

That gentleman, a Japanese who speaks good English, has just returned from a tour of two months, during which he inspected nineteen districts of this province with a view to improvement in their husbandry. In one place he was received with showers of mud and stones; and in another his ears were assailed with cries of 'kill the foreigner.' In the remaining seventeen he was fairly well treated; the people taking him for a sort of missionary and speaking freely about the missions in their vicinity. They all spoke well of the *Fu-yin-dong* (福音堂) Protestant Missions; but complained of the Roman Catholics for interfering in lawsuits.

Aside from this tour of inspection the College gives but few signs of life. It is not surrounded by experimental gardens, and the students, a mere handful, are expected to learn their noble art from books. The officials who look after its interests are very numerous. Still as a progressive feature we wish it well and hope it will develop in a new locality, to which it is soon to be removed.

W. A. P. M.

Riot at Woo-ee, Ch'u-cheo, Anhwei.

It was Christmas eve, and the stars were shining brightly while the crescent moon sailed high and peacefully over China's walled and sealed cities. The Christians in all the out-stations were gladly enjoying a preparation service for the blessed Natal day. At Chu-cheo we had a most enjoyable service, made usual gifts to helpers, and around the festive lanterns exchanged mutual congratulations, and retired while the good angels of our childhood's vision ascended and descended upon us.

'The house and chapel at Woo-ee is wrecked, and Woo Li-kwan injured. The whole town is in uproar. Come down and meet the head policeman, who is here!' This was my Christmas carol! It was two hours past midnight, with a sharp frost on the ground, as I hurried out of bed, slipped on my emergency suit, snatched up my storm lantern, and arming myself with determination, assured my wife and children that all would be well, and faced the belated looking crowd that met me in the guest room of the front chapel. There was the "ti-pao" (constable), soldiers, messengers and some native Christians. Coming in the night they had armed themselves with swords and staves. The scene was not at all picturesque. It looked uncanny.

Woo-ee was rioted by the coolies accompanying the survey party on their traverse through the country, preparatory to the laying of the new line between Nanking and Shantung. These men are mostly roughs and disturb the peace and scare the villagers by declaring that the railroad men have unlimited

power and are not amenable to Chinese law. A crowd of these drunken men had entered the chapel as the service was proceeding and smashed up things terribly, breaking into the native evangelist's room and stealing his silver and brass cash to the extent of twenty-four dollars, besides violently assaulting him. Woo Li-kwan ordered the people out of the house, as he feared for them, or there would have been serious and perhaps fatal results. Had not the people on the streets beat the gongs and called aid, which was freely put out in behalf of Woo, he might have been killed.

Both the local officials as well as the Consulate authorities have petitioned H. E. the Viceroy to properly adjust this matter and to see to it that a duly authorised official accompanies the coolie rabble that attend to the transport of the railroad commissioners. Above the dim darkness has arisen a gleam of light! Had any other place been wrecked it would have been, perhaps, ignored. "Now," said one of the elders, "we shall have peace." It was so with the Christ, while His carol was "goodwill to men." It had to share the pain and discords of sin.

W. REMFRY HUNT.

Conference of Missionaries in Korea.

As the work of Protestant Missions in Korea dates back to the time when in 1884 Dr. H. N. Allen entered the land from China and by his medical skill made a way for the foreign teacher of the new doctrine, it seems fitting that the vicennial of that date should be duly observed. To that end a beginning was made in the Fall of 1901 and a General Committee was formed composed of members from the Missions of the following Churches: the Methodist Episcopal,

the Methodist Episcopal, South, the American Presbyterian, North and South, the Canadian Presbyterian, and the Australian Presbyterian. All these Missions have heartily supported the project of a Conference in 1904 and are to be represented on its program.

The General Committee is now actively engaged in pushing forward the plans for a gathering that shall be helpful both to Korea and to the wide world of Missions. Its Executive Committee and various sub-committees on Program, Finance, Hospitality, Press, Exhibit, Question Box, Local Arrangements, and Transportation are forming plans and gathering material and the work is rapidly approaching a state of assured success.

The conference looks to a gathering not only of all the mission force in Korea and many from near-by lands, but notable speakers and workers from abroad have been invited to attend and take part. Historical papers are to be presented showing the growth of God's Kingdom in Korea and questions of practical import are to be discussed. The study of God's Word and the culture of the Spiritual life are also to receive large attention. Among those who have already promised attendance are John R. Mott, Dr. J. Ross Stevenson, Dr. Hunter Corbett, Dr. Sheffield of Peking, and Albertus Pieters of Japan.

Both before and after the session of the Conference a treat is in store for all who may be able to attend, for during the week preceding, the Presbyterian Council is to be in session, and the week following the Conference the various Missions will hold their Annual Meetings.

The Program as outlined at present covers one week, September 18 to 25, 1904, and is so full of meat that no abridgment does it justice—therefore it is here presented in full.

Monday, September 19, 1904.

- A.M. Bible Study.
Papers on Evangelistic Work.
Musical Recess.
History of the Canadian Presbyterian Mission.
History of the Australian Presbyterian Mission.
- P.M. Papers on Korea's Ideals, Native or Foreign.
Question Box.
Statistics.
Song Service.
Evening Service.

Tuesday, September 20.

- A.M. Bible Study.
Character, Methods, and Means of Educational Work in Korea.
Musical Recess.
History of the Southern Presbyterian Mission.
History of the Southern Methodist Mission.
- P.M. Papers on the Native Church, Indigenous or Exotic.
Question Box.
Song Service.
Paper on Source of Power.

Wednesday, September 21.

- A.M. Bible Study.
Papers on Medical Work in Korea.
Special Paper on the Model Hospital for Korea.
Musical Recess.
History of the Society for Propagation of the Gospel.
- P.M. Papers on Native Pastors, Church Officers, and Training of Helpers.
Question Box.
Special Paper on the Religions and Superstitions of Korea.
Song Service.

Thursday, September 22.

- A.M. Bible Study.
Papers on Work by Women.
Special Paper on the Training of Bible Women.
Musical Recess.
History of the Methodist Episcopal Mission.
- P.M. Papers on Bible Study Class Work, Country and Station.
Question Box.
Special Paper on Missionary Work for the Blind.
Song Service.
Evening Service.

Friday, September 23.

- A.M. Bible Study.
Special Papers on
Vernacular Literature.
Bible Society Work.
Korean Religious Tract Society.
Press Work.
Chinese Literature for Korea.
Musical Recess.
History of the Northern Presbyterian Mission.

P.M. Papers on Church Government and Discipline.
 Special Papers on Y. M. C. A. Work in Korea.
 Question Box.
 Special Paper on Native Customs and Superstitions.
 Song Service.
 Evening Service.

Saturday, September 24.

A.M. Bible Study.
 Papers on the Relation of Missionaries to Matters Political.
 Musical Recess.
 Papers on How Best to Develop the Native Consciousness of Sin.
 P.M. General Reception.
 Song Service.
 Evening Address.

Arrangements have been made to issue the proceedings of the Conference in book form, and any correspondence in regard to this or in any way relating to the Conference may be addressed to the General Secretary, Dr. C. C. VINTON, Seoul, Korea.

C. E. Notes.

Germany is the leading country of continental Europe in Christian Endeavor. The society has recently received legal standing there, and is constantly reaching out into new territory. In addition to the two secretaries which the German Endeavorers support, they propose to support a German missionary under the care of the American Board in the German islands of the South Sea. It is only a few years since Christian Endeavor work was begun in Germany. In the *Deutsche Evangelische Kirchenzeitung*, August 10th, 1895, Pastor Kranz, of Shanghai, issued an appeal to German Christians, which did much to promote the organization of the movement.

The World's Christian Endeavor Union have issued a souvenir almanac for 1904, which is a

striking reminder of the extent to which the Endeavor work has been established in all lands. There is a review of the world-wide work by Dr. Clark, some testimonies to the good results of the movement, beginning with one by President Roosevelt, a memorial of the indefatigable Secretary Eberman, whose work is to be perpetuated by a fund for the extension of Christian Endeavor in mission lands, and striking pictures of Endeavor groups from Alaska to Australia. The statistics at the end are very encouraging—64,000 societies, three and a half million members. During twenty-three years there has been a total enrollment of fourteen millions, and fifteen million copies of the Constitution and thirty million copies of the Pledge have been issued. Three million associate members have been brought into evangelical churches and ten million dollars gold given by societies to the work and expenses of the churches with which they were connected. Societies have now been established in sixty-two countries and fifty Christian Endeavor papers are published in twenty-five different languages. The World's Union assists in supporting work for Christian Endeavor extension under the direction of the evangelical churches in fifteen countries not yet able to maintain their own general secretaries, and yet asks only fifteen thousand dollars a year from Christians at home for so greatly aiding the mission work in these lands.

Mr. H. S. Conway, of the China Inland Mission at She-k'ien, Honan province, has issued a prospectus for the Christian Endeavor Society which he has started at that place, containing

several interesting adaptations of Christian Endeavor committee work to the needs of Chinese societies. In addition to the "Heavenly Foot" (天足) Committee, which has been added in a great many societies, there is also a "Heavenly Union" (天合) Committee, whose members seek to influence their Christian friends against betrothals or marriages with the heathen, and a "Pure Body" (清身) Committee, the field of which is much

wider than that of the usual Temperance Committee, working for purity of speech and reading, as well as purity and temperance in the exercise of the bodily appetites. The duties of the various committees are set forth clearly in a poster which is put up where all the members can see it. Rev. D. E. Hoste, director of the China Inland Mission, has seen the workings of this Society, and states that it is a most useful branch of the work.

Missionary Journal.

BIRTHS.

- AT Chi-ning-chow, December 2nd, the wife of Rev. H. G. ROMIG, A. P. M., of a son (Charles Gutelins).
AT Hwai-yuen, January 19th, the wife of Rev. JAS. B. COCHRAN, A. P. M., of a son (Williams).

DEATH.

- AT Chefoo, January 28th, Miss F. N. Norris, of the C. I. M.

ARRIVALS.

AT SHANGHAI:

- December 6th, Rev. W. M. CRAWFORD, for M. E. M., West China.
December 15th, Rev. H. S. NICHOLS and wife, C. and M. A.
December 29th, Mr. and Mrs. W. A. MAW, for F. F. M. A., West China; O. S. BEHKRENTS, M.D., for Ru-ning-fu, and Miss ANNA FJORNSSAAS, for Sin-yang, both of Am. Norw. Mission.

DEPARTURES.

FROM SHANGHAI:

- December 18th, Miss MARY FUNK, C. and M. A., Wuhu, for U. S. A.
January 1st, Mrs. M. P. MCCORMICK, Soochow, Dr. L. L. MOORE, wife and daughter, Hsü-chow-fu, Mrs. A. A. BEAR and children, Chinkiang, all of A. P. M. (South) for U. S. A.; Rev. J. S. HENDRY, wife and children, M. E. C. S. M., Hu-chow, for U. S. A.
January 8th, Miss J. BLAKELEY, C. I. M., for New Zealand.
January 10th, Dr. E. F. WILLS, M.B., C.M., L. M. S., Tsao-hsih, for England.
January 13th, Miss EFFIE D. KELLAR, F. C. M. A., Nanking, for U. S. A.
January 16th, Mr. ROBT. STEPHEN, wife and three daughters, for England.
January 23rd, Rev. W. M. HAYES, wife and two sons, A. P. M., Chi-nan; Miss HARTWELL, daughter of Rev. J. B. Hartwell, S. B. C., Tengchow, all for U. S.

